

Repent you of your Sins, or elle
come not unto that Holy Table.



Printed for Sam.^l Keble.

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Week's Preparation

Toward a
WORTHY RECEIVING
OF THE
Lord's Supper
K
AFTER THE
Warning of the Church

For the Celebration of the
Holy Communion.

IN
MEDITATIONS and PRAYERS
for Morning and Evening, for every Day
in the WEEK.

ALSO
Some MEDITATIONS to live well after
the Receiving the *HOLY SACRAMENT.*

The Fortieth Edition.

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IMPRIMATUR

Joannes Battely Reve-
rendissimo in Chr.
Pat. & Dom. Domi-
no Gulielmo Ar-
chiep. Cant. a Sacris
Domesticis.

Jan. 29th, 1685.

Ex Ædibus Lambethanis.



T H E

THE PREFACE.

THE Mark, at which all good Designs and Acts take their Aim, is the Glory of God, and the Good of Man, in order to his Glory: To this Scope, this Week's Preparation to the Holy Sacrament tends: First, to advance God in his Honour; the Second, to promote the Welfare of our Souls: The Style of it is fit for Closets, plain and useful, the Matter is of the greatest Concernment to Christian Religion.

Lamentable are the Ruins into which the Natures of Man are generally fallen by their Sins, in not coming to this Holy Communion, but walk in By-ways of their own, which are called in Holy Scripture, the ways of the Wicked, that broad way that leadeth to Destruction, being ignorant of the way of Life and Peace: For Religion is the Worship or Service of God, for which God made Man in this World, and for to live happy with himself in another World; and the

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Means to be so happy, is to serve God according to the true Christian Religion of the Church of England, as it is by Law establish'd; and to believe, do, and pray aright, according to the strictest Rules of this Religion; let us be humble and diligent, and let the Service of God be our greatest Care and greatest Employment; we living in so good Times, in the Arms of so good a King, whose Justice and Wisdom we lie down in Safety under, having now nothing to employ us but in the Service of God, and to live a holy Life in Peace and mutual Charity, to enjoy the Blessings of the Government under so great and so good a Prince. If thou be a Child of this Church, well taught and trained up in the Knowledge and Obedience of of her holy Commands and Customs, I hope these Meditations and Prayers may do thy Soul some Service (if thou be a Man, or a Woman, of another Soul, I wish thee possessed of a better Spirit) and let thy Profession be to

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contemplate Heaven, and contemn Earth; and make it thy Practice and Business to live to God, and die for Christ's Religion: that is, to believe largely all which God says in his Word, briefly summ'd up in the Apostles Creed, which all Christians receive as the Rule of their Faith; and by the Ten Commandments we are to govern all our Actions, as the great Rules of our Life; for Solomon, who is so much celebrated in Scripture for his Wisdom and Knowledge, hath purposely written a Book, the main Argument whereof is to enquire, wherein the chief Happiness of Man doth consist, in the Conclusion, asserting every Man's greatest Interest and Happiness to consist in being Religious, Eccles. 12. Ver. 13. Let us hear the Conclusion of the whole Matter, Fear God and keep his Commandments, for this is the whole Duty of Man. And yet how few there are that perform it, which is not so much our Duty, as it ought to

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be our Delight. He that hath but once got the Habit of adoring his Maker, will quickly find Religion but a Pleasure ; and that Law, which seems so hard and unpleasing to the World, will be but a Recreation to his Soul ; for every considerate Man, or Woman, after all their other Disquisitions, will find it to be their chief Interest, and that which doth deserve their utmost Care and Diligence.

But alas ! How little is there of David's Piety amongst us now, when, instead of delighting in God's Law, we deface it more, and are so far from meditating in it either Day or Night, that we never think upon it at all? Our Fore-father taught their Children what to do, and what to avoid ; and then Men were better. But when Men do strive to become Learned, and care not so much to become Good ; and now we are taught to dispute, rather than to live ; let us learn to live well, rather than
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to talk well, and let us spend that Time in Prayer and Meditation, which we throw away upon such useless Wranglings: Blessed are the Times in which Men learn to dispute well, that they may live the better, since Obedience is the Love of God, and to do well is the Life of Religion: But it is the great Design of Satan, in a malicious Envy to Man, if he cannot spoil us of our Crown, then to rob us of our Comforts; if he cannot deprive us of Grace, then to bereave us of our Peace.

You are called by your Heavenly Father to this blessed Sacrament, That ye may have a Portion of the Inheritance of the Saints in Light, That ye may be holy and unreprouable in his Sight in Love, and in Christ you are chosen, according to the Purpose and good Pleasure of God, not for your own Works and Merits, but for the blessed Jesus: For he pray'd to his Father to give him them out of the World, when be-

The P R E F A C E.

ing ready to leave the World, and to go to the Father. Thus beseeching God to enlarge the Comforts of his holy Spirit in your Heart, and to prosper you in your Preparation to this blessed Sacrament, and in all things that concern the blessed Hope of the Appearing of Jesus Christ our mighty God and Saviour, I end and rest.

The Warning on Sunday before the Communion.

D*Early Beloved, on Sunday next is proposed (thro' God's Assistance) to be administred to all such as shall be religiously and devoutly disposed, the comfortable Sacrament of the Body and Blood of Christ: To be by them received in Remembrance of his Meritorious Cross and Passion, whereby alone we obtain Remission of our Sins, and are made Partakers of the Kingdom of Heaven, &c.*

A

Week's Preparation

'Towards a Worthy Receiving of the
Sacrament of the Lord's Supper.

*On Monday Morning, and the rest
of the Week, when we first awake.*

Lighten mine Eyes, O Lord, that
I sleep not in Death.

Awake thou that sleepest, and arise from Death, and Christ shall give thee Light.

Open thou mine Eyes, O Lord, that I may see the Wonders of thy Law.

At our first Rising.

IN the Name of the Lord Jesus Christ, who was crucified for me, I arise from mine own Rest to do him Service. He by his Cross and Passion, save me, bless me, govern me, and keep me this Day, and for ever. *Amen.*

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I laid me down and slept, and rose up again, for the Lord hath sustained me. O Lord, I commend this Day my Soul and my Body, with all the Faculties, Powers, and Actions of them both, beseeching Thee to be ever with me, to direct, sanctify and govern me in the Ways of thy Laws, and in the Works of thy Commandments; that thro' thy most mighty Protection, both here and ever, I may be preserved in Body and Soul, to serve thee, the only true God, thro' Jesus Christ our Lord, *Amen.*

ALmighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name, I beseech thee mercifully to incline thine Ear to me, and support my Weakness by thy Mercy in my Preparation towards a worthy Receiving thy Holy Sacrament: And grant, O Lord, that small Service (my Prayers and Supplications) which I shall do this Day, I may effectually obtain

for the Sacrament. 3

obtain to the Relief of my Necessity,
and the setting forth of thy Glory,
thro' Jesus Christ our Lord, *Amen.*

Our Father which art in Heaven, &c.

Monday's Meditations in the Morning.

Upon the most Holy Sacrament.

GOD being an infinite God, as
he hath his Being from him-
self, so hath he his Contentment in
himself: He hath his Paradise in his
own Bosom, his perfect Bliss in the
Eternity of his own Fulness: And,
O the Immensity of God's Love
unto Man, in ordaining him no o-
ther Felicity than himself enjoys,
giving himself to be Man's End,
Man's Happiness. This then is the
comfortable Rest of Man's Soul, the
Communion with God in Christ. O
my God, I trust in thee; my Prayer,
O Lord, is founded upon Faith, my
Faith upon thy Promises, so that
beause thou art my God, therefore
I trust

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I trust in thee, yea, because I trust in thee, therefore thou art my God; my God, otherwise, O Christ, thou wert not my Jesus; but, O my Jesus, who savest me by thy Blood, in this thy Sacrament thou art set forth Crucified, and I behold thy Wounds, from whence, by the Hand of Faith, I pluck forth these comfortable Words of Life, my Lord, and my God: My God; Mine, for thou hast partaken of my Humane Nature, and thou hast made me to partake of thy Divine Nature; thou hast taken upon thee my Flesh, and thou hast communicated unto me of thy Spirit: In this thy Holy Sacrament thou communicatest Body and Blood, Flesh and Spirit, thy whole Manhood, yea, thy very Godhead too. Thy whole Self was Mediator; therefore thou art my God, and I trust in thee; I trust in thee to make good my Right to the Covenant of Grace, to make good my Claim to the Heavenly Inheritance,
even

for the Sacrament.

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even to make good my Communion with thee in all thy Fulness; a Communion so firm, that the Bread and Wine I eat and drink, is not more really my Food, than thou my Jesus, in whom I believe and trust, art my God.

It is not that I trust in mine own Faith, but in thy Faithfulness; not in mine own Repentance, but in thy Pardon; not in mine own Preparation, but in thy Acceptance; in Thee, in thy Merits, and in thy Mercies do I trust, let me not then be ashamed; let me not be disappointed of my Hope, deprived of thy Blessing; I trust in thee by this Sacrament, which I am going to, to be filled with good Things: O let me not be sent empty away; I trust in Thee, as the Rock of my Salvation: Thou, my God, hast promised that whosoever trusteth in thee, shall not be confounded; be it then unto me according to thy Word. And seeing thou, O God, mayest as soon

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soon not be, as be unfaithful, make my Trust as firm as thy Promise is sure, and so shall I not be confounded, as if I had taken a wrong Course to be saved; but, O my Jesus, behold I am coming to Thee, another poor *Bartimeus*, so blind, that to shew me thy Ways, thou must not only point them out, but also give me Eyes to see. I am to present my self to thy Table, as another impotent Cripple in the Temple; so that to lead me in thy Truth, thou must not only go before me, but give me Feet also to run after Thee: And that thou, my Jesus, (who art the same Yesterday, to Day, and for ever) wilt now, by a miraculous Power of thy Grace and Truth, even cure my spiritual Lameness, and ignorant Blindness; this is the Ground of my Hopes, thy Promises; this is my Encouragement, thy Sacrament: In which Sacrament and Promises thou art exhibited unto my Soul, as the God
of

of my Salvation: In thy Word thou hast given the Promise, and in thy Sacrament that Promise is sealed; that thou wilt save me from the Paths of Death, and lead me in the Way of everlasting Life: And so faithful art thou who hast promised, that safer it is for my Soul to be as low as Hell with a Promise, than to be as high as Heaven without it; though as low as Hell, yet would Hope bear me up; and though as high as Heaven, yet would Presumption throw me down.

Now, for our comfortable Access to this most holy Service, let us call to mind the first Institution of the same; how we have Christ in his own Precept and his Promise. *St. Matth. 25, 26. St. Luke 22. 19.* His Precept, *Do this*, His Promise, *This is my Body which was given for you, this is my Blood which was shed for you*: And lo! here I offer you the Benefit of my Sufferings, and leave you a Pledge at parting
of

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of my dearest Love, a new Testament, a new League or Covenant between God and Man, that God will now think on your Sins in Justice no more.

Christ our Saviour, when the time drew near that he should be betrayed and delivered up unto Death, he communeth with his Disciples after this manner. St. *Luke* 22. 15. I have earnestly desired to eat this Passover with you before I suffer, and he took Bread and blessed it; in like manner he took the Cup. In consecrating the Elements of Bread and Wine, his Prayers went up to Heaven, his Benefits remain with his Church here on Earth; the visible Elements which he took and gave, declare two Things: The one, That he would the Morrow following, make himself an Oblation for the Redemption of many upon the Altar of the Cross; the other, that he would become unto the Faithful by this means a Table;

Table; in both, God hath the Glory, and Man the Benefits: The Faithful Communicant doth receive that which the Word found, to wit, Preservation unto Life everlasting, both to his Body and Soul: For the humbled Sinner believing in the Incarnation, Death and Passion of Jesus, and receiving this Bread and Wine, in Token that God hath given him for our Sins, and that he doth rely on him as his only Redeemer, this doth convey, to such a penitent Believer, all the Benefits of the Birth, and the Death of Jesus: And as the Bread and Wine being received, do communicate to us all the Strength and Comfort that they contain, so the worthy Receiver, by apprehending and embracing a crucified Saviour, draws Perswasions of his Pardon, and Encouragement to his Graces, and so hath spiritually eat the Flesh, and drunk the Blood of Christ, so we may rejoyce in his Salvation, and represent with gladsome
Hearts

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Hearts his Sacrifice to God for our Expiation ; and fix our Eyes upon that Glory where he is enthroned ; hoping we shall one Day set down with him in the Kingdom of the Father, and keep a perpetual Feast with him in Heaven.

What should hinder me, O my Soul, from going to begin to be so happy ? Search and try, examine and prove thy self ; hast thou not a Mind to know and do the whole Will of God, with all thy Heart, and with all thy Soul, and with all thy Strength ?

Dost thou not chuse to be poor in Spirit, meek, merciful, pure in Heart, a Peace-maker, a penitent Sufferer for Righteousness sake ? And art thou not desirous to make an Increase of all these by going to his holy Table ? Be not discouraged then, but know, that the Lord hath chosen him that is Godly for himself. 'The Lord will hear when I call upon him : Go and offer the Sacrifices of Righteousness, and put my Trust in the Lord.

*A Prayer on Monday in the Morning
as soon as we are dressed, for Grace
to spend the Week and our Time well.*

O Eternal God! Who from all Eternity dost behold and love thy own Glories and Perfections infinite, and hast created me ~~to do the Work of God after the Manner of Man, and~~ to serve thee in this Generation, and according to my Capacity; give me, O Lord, thy Grace, that I may be a curious and prudent Spender of my 'Time this Week, so as I may best prevent or resist all Temptations. Let thy Grace so perpetually assist and encourage my Endeavours, conduct my Will, and fortify my Intentions, that I may persevere in that holy Condition which thou hast put me in by the Grace of the Covenant, and the Mercies of the holy Jesus: O never let me fall into those Sins, and retire to that vain Conversation, from which the eternal and merciful Saviour

our

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our of the World hath redeemed me; but let me grow in Grace, adding Virtue to Virtue, reducing my Purposes to Act, and increasing my Acts till they grow into Habits, and my Habits till they be confirm'd: Let thy preventing Grace dash all Temptations in their Approach, that my Hopes be never discompos'd, nor my Faith weakened, nor my Confidence made remiss, nor my 'Title and Portion in the Covenant be lessen'd: Take from me all Slothfulness, and give me a diligent and an active Spirit, and Wisdom to choose my Employment, that I may do Works proportionable to my Person, and to the Dignity of a Christian, and may fill up all the Spaces of this Week in Meditations upon the most holy Sacrament, with Actions of Religion and Charity; that when the Devil assaults me, he may not find me idle, and my dearest Lord at his sudden Coming, may find me busy in lawful, necessary, and pious Actions, improving my Talent

Talent intrusted to me by thee, my Lord; that I may enter into the Joy of my Lord, to partake of his eternal Felicities, even for thy Mercies sake, and my dearest Saviour's sake, *Amen.*

Now repair unto the publick Service of the Church, if you have Opportunity; if not, you may make use of the Church of England Man's private Devotions, &c. To which is added, the Holy-Days, or Holy-Fasts and Fasts, as they are observed in the Church of England, explain'd.

Monday's Meditations in the Evening.

Upon the most Holy Sacrament.

Consider with your self, some time before you intend to communicate, that you are invited to come, not only in the Presence, but unto the Table of God, to be one of the Guests of the Lord of the whole World: What manner of Love is this, that Heaven hath manifested unto us? Who can re-

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frain from Tears of Grief and Sorrow to think of his own Ingratitude, and from Tears of Joy to think of the wonderful Kindness of the Lord? Can you look on him who was pierced for our Sins, and not lament and mourn? Can you see his bleeding Wounds, and not be troubled? No pious Heart can be so hard: And yet when you consider, that by those Stripes you are healed; that he hath washed us from our Sins in his Blood, that faithful Souls may take Sanctuary in his Wounds, and be secure and safe, you cannot choose but rejoice in the Lord, and be glad in his Salvation.

For this Sacrament is a Sacrament of Love, and left unto us from the Love of our beloved Saviour; it is convenient, (that to put away the Suspicion of Ingratitude) it be received and handled with Love chiefly, seeing we can require it in no other thing, the Love declared in ordaining the Sacrament so full of Love, than by Love; of which Love, God would that

for the Sacrament. 15

we should dispose, and so change it into what we see most pleasing to him: Whereupon Christ our Saviour, while he giveth us a Token of his highest Love, with his Grace, with so many Merits of his preachings, Labours, Fastings, Prayers: So we, when we give to God our Love, we do give him all things which we have most precious: Hence it cometh, that God doth more esteem, and that more worthily too, of this one, Love, than of all other things in the World; neither doth he require any other thing of us, when elsewhere he saith, *Prov. 23. 26. My Son, give me thy Heart*; that is to say, the Love which is thine. Christ, to shew his Love towards us, has given us of his own Bread, and of his own Cup: Nay, he hath given us his own Body as Bread, his own Blood as Wine, for the Nourishment of our Souls.

Consider how great Care our Saviour hath shewed towards us, in
B instituting

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instituting this Sacrament, and bestowing it on poor Sinners; this was pure Love indeed, seeing nothing could be given more excellent, and more dear. And shall the Lusts of the World, O Lord, be greater in my Soul, than the Love of 'Thee? Shall the Temporary Delights of Sin drown the Memory of thy Glory in this holy Sacrament? My Life is but a Span, and yet, I beseech thee, shorten that rather than it should be spent in a Neglect of Thee: Better this Earthly Tabernacle should be dissolved, than become a Theatre for Sin to revel in: Let me pay Nature the debt I owe her, sooner than perhaps she should call for it, rather than run in Score with thy Justice: 'Tis better I should die and be lost in the Memory of the World, than forget thee; 'Thou broughtest me from nothing, not to sin, but to serve thee at thy 'Table, and hast imprinted in me a Ray of thy Self,
that

that I might not seek my own, but thy Will; not pursue the World, but Heaven: Make me therefore fore to see the solid ravishing Consolation that is in serving Thee, what Joy accompanies thy Grace, that so I may no longer follow my Sense, but my Saviour. It is none of the least Sins of our Youth, that we are careless and forgetful of thee our Creator; and no Wonder we are so insensible of the Joys to come, that live in such a constant and continued Neglect of the Lord's Supper: Make me therefore, O my God, to consider, that had I the Fruition of all that I can wish, or long for here, I shall not only not be satisfied, but in the End, find how miserable he is, that setteth his Heart on any thing but thy self: Teach me therefore so to enjoy the World that I lose not thee, nor the Memory of that blessed Reward thou hast promised to them that honour Thee: Let every one,

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meditating on the Love of Christ, ask the Question, and make the Answer with the Prophet: Psal. 16. 11. *What shall I give unto the Lord for all the Benefits he hath done unto me? I will take the Cup of Salvation, &c.*

Now repair unto the publick Service of the Church, if you have Opportunity; if not, observe the Directions, p. 13.

Preparations for Receiving of the Sacrament.

THE due Preparation to the Sacrament is by Examination and Prayer, whether thou hast,

1. A fervent Desire to partake of this Holy Table.
2. Competent Knowledge in this high Mystery.
3. Faith in Christ's Incarnation, Life and Death.
4. A Conscience cleansed by true Repentance.

5. An

for the Sacrament. 19

5. An Heart free from Malice
and all Uncharitableness.

He that worthily receiveth, must

- | | | |
|-------------|----|-------------|
| 1. Examine. | }} | 4. Believe. |
| 2. Desire. | | 5. Repent. |
| 3. Know. | | 6. Love. |

Let a Man examine himself, and
so let him eat of that Bread, and
drink of that Cup. *1 Cor. 11. 28.*

Blessed are they that hunger and
thirst for Righteousness, for they
shall be satisfied. *St. Matth. 5. 6.*

Ho, everyone that thirsteth, come
ye to the Water. *Isa. 55. 1.*

Give us evermore of this Bread.
St. John 6. 34.

For he that eateth and drinketh
unworthily, eateth and drinketh
Damnation to himself, not discern-
ing the Lord's Body. *1 Cor. 11. 29.*

I am the Bread of Life, and he
that cometh to me shall never hun-
ger, and he that believeth in me,
shall never thirst. *St. John 6. 35.*

Christ dwelleth in us by Faith.
Eph. 3. 17.

B 3

I will

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I will wash my Hands in Innocency, and so I will go to thine Altar, O God. *Psal.* 26. 16.

If thou bring thy Gifts to the Altar, and there remembreſt that thy Brother hath Ought againſt thee, leave thou thy Gift before the Altar, and go thy way; be reconciled to thy Brother, and then come and offer thy Gift. *St. Matth.* 5. 23, 24.

To love God above all for his own ſake. To love all Men as our ſelves for God's ſake. And to do unto others, as we would they ſhould do unto us. *St. Matth.* 22.

Holy and good Rules to be obſerved.

The Sacraments of the Church.

The two truly ſo called (as generally neceſſary to Salvation) are Baptiſm and the Lord's Supper.

The three Theological Virtues.

Faith, Hope, and Charity. *1 Cor.*

for the Sacrament. 21

Three kinds of Good Works.

Fasting, Prayer, and Alms-deeds.

St. Matth. 6.

Seven Gifts of Good Works.

1. The Spirit of Wisdom. 2. And Understanding. 3. The Spirit of Counsel. 4. And Ghostly Strength. 5. The Spirit of Knowledge. 6. And Piety. 7. The Spirit of a Holy and a Godly Fear.

The twelve Fruits of the Holy Ghost.

Love, Joy, Peace, Patience, Mercy, Goodness, Long-suffering, Meekness, Faith, Modesty, Shamefacedness, Sobriety.

The seven spiritual Works of Mercy.

1. To instruct the Ignorant. St. Matth. 18.

2. To correct Offenders. St. Jam. 5.

3. To counsel the Doubtful. Gal. 6.

4. To comfort the Afflicted. Pro. 27.

5. To suffer Injuries with Patience. Eccles. 5.

B 4

6. To

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6. To forgive Offences and Wrongs. *Rom. 15.*

7. To pray for others. *St. Mark 11.*

The six Corporal Works of Mercy.

1. To feed the Hungry, and to give Drink to the Thirsty. *St. Mat. 15.*

2. To cloath the Naked. *St. Mat. 25.*

3. To harbour the Stranger and Needy. *Tobit 2.*

4. To visit the Sick. *Ija. 58.*

5. To minister unto Prisoners and Captives. *Tobit 2.*

6. To bury the Dead.

The eight Beatitudes. St. Mat. 5.

1. Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven.

2. Blessed are they that mourn, for they shall receive Comfort.

3. Blessed are the Meek, for they shall receive the Inheritance of the Earth.

4. Blessed are they that hunger and

and thirst after Righteousness, for they shall be satisfied.

5. Blessed are the merciful, for they shall obtain Mercy.

6. Blessed are the pure in Heart, for they shall see God.

7. Blessed are the Peace-makers, for they shall be called the Children of God.

8. Blessed are they that suffer Persecution for Righteousness-sake, for theirs is the Kingdom of Heaven.

The seven Virtues.

1. Humility. 2. Liberality. 3. Charity. 4. Gentleness. 5. Temperance. 6. Patience. 7. Devout and earnest serving of God.

The four last Things.

Death, Judgment, Hell and Heaven.

A Catalogue of some Sins to examine our selves by.

1. **T**hey that by their evil Disposition, endeavour to persuade themselves that there is no God. B 5 2. They

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2. They that prefer or love any thing whatsoever before the Service and Will of God.

3. Not believing his Word.

4. Not fearing God so as to keep from offending him.

5. But fearing Man above him, by committing Sin to shun some outward Suffering.

6. Not trusting on God in Dangers and Distresses, but using unlawful Means to bring us out of them.

7. Not depending on God for Supply of our Wants, and immoderate Care for outward Things.

8. Neglecting to labour, and expecting God should support us in our Idleness.

9. Not behaving our selves reverently in the Church, prophaning holy Times, the Lord's-Day, and the Feasts and Fasts of the Church.

10. Neglecting to read the Holy Scriptures, not marking when we do read.

11. Be-

for the Sacrament. 25

11. Being careless to get Knowledge of our Duty, choosing rather to continue ignorant, than put our selves to the Pain or Shame of Learning.

12. Placing Religion in hearing of Sermons, without practising them.

13. Omitting Prayers, publick or private, and being glad of a Pretence to do so.

14. Neglecting the Duty of Repentance, not calling our selves to daily Account for our Sins.

15. Disturbing our Minds with Anger and Peevishness.

16. Not carefully examining what our Estate towards God is.

17. Uncontentedness in our Estates, envying the Condition of other Men.

18. Uncleanneſs, Adultery, Fornication, unnatural Luſts, filthy and obscene Talking, impure Fancies and Fires.

19. Murther, open or ſecret.

20. Un-

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20. Unfaithfulness in Trusts, whether to the Living or Dead.

21. Blasting the Credit of our Neighbour, by railing, by whispering, by rash judging of him.

22. Lying, cursing, bitter and reproachful Language.

23. Want of Charity to our Neighbour, and not loving and forgiving our Enemies, nor relieving them in their Poverty.

24. Not loving Peace, going to Law upon slight Occasions.

Of the seven deadly Sins.

The first of Pride.

Pride, Vain-glory, Ambition, Superfluity, Presumption, Vaunting, Hypocrisy, Flattery, Dissimulation, Obstinacy, Curiosity, Flouting or Seoffing, Contempt of others.

The second of Covetousness.

Covetousness, Niggardliness, Greediness, Miserableness, Unpitifulness: Not giving Alms: Not lending

lending to some in Need: Not contented with mine own Estate.

The third of Luxury.

Committing of Adultery, unclean Thoughts, Words or Deeds, unchaste Looks, lascivious Dressings, Colouring or Painting, over-curious Beholding, lewd Company, dishonest Books, unchaste Songs, Love-Letters.

The fourth of Anger.

Anger, Impatience, Hastiness, Rage, or Fury, Disdainfulness, Fretfulness, Discontentedness, Picking of Quarrels, immoderate Grieving, severe Correcting.

The fifth of Gluttony.

Gluttony, Drunkenness, delicate Dishes, intemperate Feeding.

Giving to Dogs, that which the Poor would have been glad of.

The sixth of Envy.

Envy, grieving at another's Prosperity or Getting, or to have them well spoken of, rejoycing at their Hurt.

In-

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Interpreting their Doings or Sayings in the worse Part.

The seventh of Sloth.

Sloth, Indevotion, Idleness or Laziness, neglecting things given me in charge, Ingratitude to God for his Benefits, unthankful to my Friends and Benefactors, choosing rather to want, than to work or labour for my Living.

Not.

In all which a Man may not only sin himself, but also be accessory to another Man's sin; either by commanding, by counselling, by consenting, by receiving, by partaking, by not uttering it, by not speaking to hinder it, by not admonishing; and lastly, by evil Example.

Holy Ejaculations to be said after examining our selves of our Sins.

Kneeling, say,

WHO shall give to my Head
Water, and to mine Eyes

a Fountain of Tears, that I may bewail, both Day and Night, my Sins and Ingratitude towards God my Creator?

Consider (O my Soul) the Multitude of the Benefits of God bestowed upon thee, and be thou confounded and ashamed of thy Iniquity and Wickedness.

'Thou hast made me, O Lord, when I was not, and that according to thy own Image.

'Thou, from the very Instant of my Being, hast been my God, my Father, my Deliverer, and all my Good.

'Thou hast come down from Heaven, to seek me in all those ways in which I had left my self.

What shall I do, my Lord, what shall I do? I confess I am not worthy to appear in thy Sight, nor to behold thee.

Whither shall I fly from thy Face?

Art not thou my Father, and in
2 very

28 A Week's Preparation

Interpreting their Doings or Sayings in the worse Part.

The seventh of Sloth.

Sloth, Indevotion, Idleness or Laziness, neglecting things given me in charge, Ingratitude to God for his Benefits, unthankful to my Friends and Benefactors, choosing rather to want, than to work or labour for my Living.

Not.

In all which a Man may not only sin himself, but also be accessory to another Man's sin; either by commanding, by counselling, by consenting, by receiving, by partaking, by not uttering it, by not speaking to hinder it, by not admonishing; and lastly, by evil Example.

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Thou hast come down from Heaven, to seek me in all those ways in which I had left my self.

What shall I do, my Lord, what shall I do? I confess I am not worthy to appear in thy Sight, nor to behold thee.

Whither shall I fly from thy Face?

Art not thou my Father, and in
2 very

30 A Week's Preparation

very Truth a Father of Mercies, which have no End or Measure?

For though I have (as much as lay in me) for a long time detested to be thy Child; yet thou, even to this present, dost not desist to be my Father.

What then shall I do but cast my self down at thy Feet, and humbly crave Mercy?

Art not thou my Creator, my Preserver, my Redeemer, my Deliverer, my King and my Pastor, my Priest and my Sacrifice?

Whither then shall I go? Whither then shall I fly but unto thee?

If thou reject me, of whom shall I seek for Succour?

Behold I come full of Wounds, for thou canst heal me.

Thou shalt sprinkle me (O Lord) with thy precious Blood shed for me, and I shall be made clean.

'Thy Mercy is greater than my Iniquity, thy Clemency exceedeth my Malice, and thou canst forgive more than I can sin.

Do

for the Sacrament. 31

Do not consider, O Lord, the
Multitude of my Sins, but thine
Infinite Mercies.

I resign my self wholly into thy
Hands.

Thou, O God, who art able to
do all things, convert me unto thee.

Enlighten my Understanding,
sanctify my Will, increase my
Strength of Body and Soul, and re-
new my Spirit.

That I may depend only on thee,
fear and love thee above all things,
and serve thee fervently. And in
all my Actions hereafter, to con-
form my self to thy blessed Will
and Pleasure. I beseech thee final-
ly to impart unto me thine abun-
dant effectual Grace, by which I
may be able to begin to lead a holy
Life, and to serve Thee, even to
the End of my Life. *Amen.*

A Prayer

32 A Week's Preparation

*A Prayer on Monday Evening
for Preparation for receiving
the Holy Sacrament.*

O Lord, I do here cast down
my self before thee, O call
me not away from thee: I cannot
stand at the Bar of thy Justice, I do
therefore lie down at the Footstool
of thy Mercy: I do condemn my
self for my Sins, Lord, do not thou
judge me, but conceal my Sins in
my Saviour's Blood. I do most hum-
bly confess and bewail my wretched
Nature and wicked Life before
thee, for my Thoughts, Deeds, and
Works past; My Con-
science cries out against
me, * so vain, so vile, so
foul, and so ill have they
been before thee. Wash my Soul,
O Lord, in the Streams of thy Mer-
cy; tho' as red as Crimson and
Scarlet, thou hast promised the
Penitent, they shall be white as
Snow: O acquit this pensive Soul
of

* Here think
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for the Sacrament. 33

of mine, I beseech thee, and for the time to come let thy Holy Spirit assist me to live with more Conscience and less Sin before thee: Lighten my Mind with a Sight of thy Truth, and fire my Heart with a Love of thy Sacrament, that the Vanities of the Earth may be my Scorn, and the Glory of Heaven the only Ambition that takes me; and thy Fear my only Care, as the Way to that Glory; for the more I serve thee, the more is thy Blessing on Earth, and will be my Blessedness in Heaven. Day and Night, if I cannot with *Hannah* in the Temple, because of my Business and Charge in my House and the World, yet since I am redeemed to serve thee all my Days, let me not deny thee to spend this Week holy. Since thou wilt give me Eternity for it, let me bestow my time upon thee with a good Conscience. At all times make me to watch and pray, and strive more diligently:
And

34 A Week's Preparation

And let thy holy Spirit assist and strengthen me to a Victory: let me so use thy earthly Blessings, that they may not hinder me from coming to thy 'Table; even for the blessed Merits of him, who overcame the World for me, the Captain of my Salvation, thy dear Son Jesus Christ, my Lord, *Amen.*

O Lord God, my Keeper, thou Fountain of all Blessings, be pleased to sow the good Seed of thy Word in my Heart, and water it with the Dew of thy Divine Spirit; that while I exercise my faith in it Day and Night, I may be like a 'Tree planted by the Water-side bringing forth in all Times and Seasons, the Fruits of a holy Life; I am not now mine but thine, therefore claim me as thy Right, keep me as thy Charge this Night, and love me as thy Child, and grant me such Health of Body, that both in my Soul and Body, I may evermore serve

serve thee with all my Strength and
Might, through Jesus Christ our
Lord, *Amen.*

A Prayer to conclude our Devotions for every Day in the Week.

A Almighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name; I beseech thee mercifully to incline thine Ears unto me, who have now made my Prayers and Supplications unto thee: And grant that those things which I have faithfully asked, according to thy Will, may be effectually obtained to the Relief of my Necessities, and to the setting forth of thy Glory, thro' Jesus Christ our Lord, *Amen.*

The Blessing.

The Peace of God which passeth all Understanding, the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me now and at the Hour of Death, Amen.

'Tues-

Tuesday's Meditations in the Morning.

Upon the most holy Sacrament.

MAny there are in the World who, upon Carelessness and Negligence, are not willing to give over worldly Business, or to take Pains to prepare themselves to this special Part of the Service of God and abstain from the Holy Sacrament; when any find these Want and Defects in themselves, as many do, they ought to consider what they ought to do for fear of farther Peril: A miserable Case it is that we should, for mean and transitory Things, neglect Heavenly; let us consider whose Creatures we are, why God hath sent us hither, what he will require of us when we are departed hence? Let us not be discouraged, but as long as we live let us remember to serve God, not only

—only in Prosperity, but also in time
 of Adversity; if in our Earthly Af-
 fairs we often forget Heavenly, good
 reason it is, that in our Heavenly we
 should much rather forget all Earth-
 ly; and prepare our selves to this so-
 lemn a Sacrifice, let us go, and,
 if it be possible, excite a greater
 Love in our Hearts towards our
 Lord Jesus, than ever we felt be-
 fore. Let us offer up our selves
 to him with a strong Flame of De-
 votion, which may always burn,
 and rise up higher and higher, till
 it touch Heaven; and give me a
 Communion with the God of my
 Salvation in this Holy Sacrament.
 O how willingly could my Soul
 dwell upon this Mount, and build
 Tabernacles for this Contempla-
 tion of my Saviour's Love! How do
 I behold him through Faith, com-
 municating himself unto me in all
 his Fullness. And oh! that my
 Soul could imitate my Saviour! Oh
 that my Heart might return like
 Love,

38 A Week's Preparation

Love, in giving my self, my whole self unto my Jesus; so that, if I find not present Comfort in thy Blessed Sacrament, yet on thee will I wait; wherefore, if thou art pleased to defer my Salvation for the 'Trial of my Faith and Love, O let not my Faith faint, seeing I cannot wait too long for the Grace I so much desire, and which I am assured I shall at last obtain; for the Lord is good, and where, O my Soul, canst thou better taste the Goodness of the Lord than in this blessed Eucharist, the sacred Feast of the Lord's Goodness? The Saints of old, how have they come from this thy 'Table satisfied with good 'Things, and strong to resist the Temptations of Satan! Why art thou so heavy, O my Soul, and why art thou so cast down within me? Is it because thou hast broken the Covenant of thy God, and that by thy Sin? Be it so, yet will not the Lord who is good, be as gracious to

his Enemies, as he requires us to be to ours? Our Lord and Saviour Christ Jesus, blessed for ever, he comes to seek those that are lost, to raise those that are fal'n; so that as sure as the Lord is good and upright, merciful and faithful, so sure it is he will not cast off the Penitent, he will not reject the Humble, but will teach even Sinners in the Way. Be it so then, and let my Soul raise itself on the Wing of Prayer; and approach the Throne of Grace in this blessed Sacrament, which is our best and choicest Provision for our Spiritual Journey, in this our earthly Pilgrimage, to the Heavenly *Canaan*.

A Prayer on Tuesday Morning, for our Preparation to the Holy Sacrament.

O Eternal God, who wert pleased in Mercy to look upon us, when we were in our Blood, to reconcile us when we were Enemies, finding out a Remedy for us, which

C

Mankind

40 A Week's Preparation

Mankind could never ask, even making an Attonement for us by the Death of thy Son. O let me never fall into those Sins, and return to that vain Conversation from which the eternal and merciful Saviour of the World hath redeemed me, but let thy preventing Grace dash all Temptations this Week in their Approaches; let me grow in Grace adding Virtue to Virtue, reducing my Purposes to Act, and increasing my Acts till they grow into Habits and my Habits till they be confirmed. O God, be pleased to impart to thy Servant a Ray of the Heavenly Light; open mine Eyes, and set all my Sins before my Face, that I may speedily and earnestly, and perfectly repent, and forsake them all give me a Sight of my Infirmities that I may watch against them; and whatsoever is wanting in me towards the Understanding of any thing, whereby I may please thee and perfect my Duty, I beg of thee

for the Sacrament. 41

to reveal that also unto me. Oh that I may feel such a strong Sense of thine incomprehensible Majesty, pressing upon my Heart, that may bear down all other Thoughts this Week, and the rest of my Life I dedicate my self absolutely to thy Obedience, and let me never be so unreasonable as to return to those Sins which are the Burthen of my Heart, and grieve the holy Spirit, which rent the Flesh, and shed the Blood of the Lord Jesus, and which I have so often and so solemnly protested against; be pleased therefore, O my dearest Lord, to create in thy Servant great Hunger and Thirst after these things of thy Kingdom, and the Righteousness of it, that I may long for the Bread of Heaven, thirst after the Fountain of Salvation, and as the Hart panteth after the Brooks of Water, so my Soul may desire thee, O Lord: O kindle such a holy Flame in my Soul, that it may be Meat and Drink to me to

42 A Week's Preparation

do thy Will, loving thee above all things in the World, worshipping thee with the humblest Adorations, and frequent Addresses, continually feeding upon the Apprehensions of thy Divine Sweetness and eternal Love, and Joy in Heaven; to which I humbly hope to be brought by thine infinite Mercies in him, who hath taught me to call thee Father and to say when I pray, *Our Father which art in Heaven, &c.*

Repair to the Prayers of the Church or observe the Directions, pag. 13.

Tuesday's Meditations in the Evening.

Preparations before the Sacrament and the Necessity of it.

Preparation is a Means to get the Heart in order for receiving the blessed Sacrament: Take Heed to thy Foot, when thou comest into the House of God; but *Eccles. 5. 1.* such Heed must be taken where

for the Sacrament. 43

when we come to the House, how much more when we come to the Table of the Lord? Sanctify yourselves (saith *Samuel*) and come with me to the Sacrifice. Sanctification is preparatory to eating of the Sacrifice, and no less in our feeding on that great Sacrifice for Sin, to which all the *Mosaical* were but Shadows. It was a Saint-like Saying of *David*, Psal. 26. 6. *I will wash my Hands in Innocency, so I will compass thine Altar, O Lord,* 'Too many are as ignorantly bold in this, as the Disciples in another Case: *Are you able, (saith Christ) to drink of the Cup that I shall drink of?* We know how roundly, but rashly, they answered, *We are able.* St. Mat. 20. 23.

Some poor Wretches, if we ask them, Are ye able, are ye fit to receive Christ, in the Sacrament at his Table? They are so confident of their Worthiness and Ability, that they are offended at the very Question; whereas the Lord knows, they

44 A Week's Preparation

never yet bestowed one poor Hour in examining their State, and preparing their Hearts for so solemn Work; for according to a Man's Preparation will be his Profit. Preparation is the Seed preceding the Harvest. He that sows nothing reaps nothing, and he that sows sparingly, shall reap sparingly: 'Tis in receiving as in praying, he that prepares his Heart to pray, finds God with a ready Ear. God enlargeth his Hand to Receivers; open thy Mouth wide, and I will fill it, *Psal.* 18. 10. *Joseph* saith to his Servant, fill the Men's Sacks with Food as much as they can carry, *Gen.* 44. 1. How much more will our blessed Jesus be liberal to us in the holy Sacrament: Draw near to God, and he will draw near to you (*Jam.* 4.) and the greater Blessing shall we carry away with us from these Mines of Blessings. A holy Life is a perpetual Sacrifice, and he that so lives, keeps his Heart as a

holy

for the Sacrament. 45

holy Altar, always warm and glowing within him; a circumspect Life makes us both fit and desirous to converse with God every Day; good Actions beget in us greater Longings after Grace, and good Desires make us still do well, out of hope to have more Grace; when a good Man lifts up his Heart to God, he draws down God into his Soul; the Sweetness of such Converse with God, and the Power of his Grace consequent upon our hearty Desires, engages and enables us to a holy Conversation of a Godly Life; the Happiness of which is so great, that it excites us to do all we can to maintain and prevent our being tempted from it.

Yea, consider that it is a very dangerous thing for those who fear God, to neglect attending on his Ordinance. How hard went it with those, *St. Mat. 25.* who being invited, came not to the Supper; 'tis very dangerous to reject or neglect the Lord's Bounty. There is a Punish-

46 A Week's Preparation

ment for them who ought to come, and come not, as well as for those who came not as they ought.

No Man can come so worthily as he ought; do we what we can, too much Dulness, Deadness, and Distraction will be our Companions; but yet this is our Encouragement, that if the Lord sees a Man set himself seriously to a Preparation, he

Chro. 30. 18. will bear with many Failings. *Hezekiah prays, The*

good Lord pardon every one that prepares his Heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the Preparation of the Sanctuary: And what was the Success of his Prayer? And the Lord healed the People, and they kept the Feast with Gladness: Behold how gracious the Lord is to such whose Hearts are set on Preparation for his Ordinances: Let us this Week set our Hearts in order to serve God, for our coming to the Lord's Supper, and consider how
well-

well-pleasing it is unto the Lord Jesus, promising to serve him in Holiness and Righteousness all the Days of our Life.

Now repair unto the publick Service of the Church, if you have Opportunity, if not, observe the Directions, pag. 13.

A Prayer on Tuesday Evening, for our Preparation to the Holy Sacrament.

O My dear Lord and merciful Father, which according to the Multitude of thy Mercies, dost put away the Sins of those who truly repent, and remembrest them no more; open, O Lord, I beseech thee, the Eyes of thy Mercy upon me, thy most unworthy Servant, who in Heart earnestly desireth Pardon and Forgiveness of all my Sins and Offences, the total Sum whereof is the Breach of all thy Commandments, both in Thought, Word, and Deed; thy Blessings and Benefits I have abused;

48 A Week's Preparation

bused; thy Judgments and Punishments not feared, the Means of my own Salvation utterly neglected.

But, O Lord, with thee there is Mercy, that thou mightest be fear'd; thou art a God of all Comfort, merciful and loving, ready and willing to hear all penitent Sinners, that in Heart are sorrowful for their Sins. It is some small Comfort to me, that I am something confounded and ashamed in my own Thoughts. Thou hast not taken, I hope, thy holy Spirit from me, thou wilt not

Psalms 138. 8. forfake the Work of thine own Hands; but perfect

that which concerneth me. As thou hast begun a good Work in me, (this Week) so thou wilt finish it, I humbly hope, to the Day of Jesus Christ. Turn my Heart, O Lord, that I may loath and abhor that which is evil, and cleave to that which is good. It is not thy Pardon alone which I desire, but that I may be thoroughly renewed and changed in my Mind, Will, and Affections:

for the Sacrament. 49

sections: I long for a strong and settled Apprehension of thee, to overawe and rule me in every Thought, Word, Desire, and Action of my whole Life. In the Name therefore of Jesus Christ my Blessed Redeemer, I humbly prostrate my self before the Throne of thy Mercy-Seat, that for his only sake thou wilt have Compassion for me; I submit myself to thy Goodness, beseeching thee not to let my Sins to be a Cloud between my Prayer and thy Pity; but forgive and forget all my Transgressions, all my Misdoings, let them be Sins of what Condition soever, whether Sins of my Youth, or Sins of my Age, Sins of my Body, or Sins of my Soul, secret or open Sins, notorious or presumptuous Sins, Sins of Pride, Envy, Hatred, Malice, &c. Good Lord remit them all, and of thy great Goodness grant me perfect Remission and Absolution for the same.

And

50 A Week's Preparation

And now, O Lord, that I am (on *Sunday* next) to receive the blessed Sacrament of the Body and Blood of Jesus Christ, how shall I that am so great a Sinner, Dust and Ashes, dare to presume to approach thy Table; thou, O Lord, in thy Gospel left us a Command, *Come unto me all ye, &c.* Which Command I obey, wash me thoroughly from my Wickedness, and cleanse me from my Sins, and of thy gracious Goodness direct me in this great Action, with a reverent and awful Fear of thy Majesty, that all the Faculties of my Soul and Body may be intent, rightly to apprehend, and joyfully to receive this eternal Food, this Bread of Life, and that by thy Grace I may obtain the Virtue, Fruit, and Benefits of the Death and Passion of my Saviour; and by the same the Remission of all my Sins, and everlasting Salvation through Jesus Christ our Lord, *Amen.*

Wednesday's

Wednesday's Meditations in
the Morning.

Upon the most Holy Sacrament.

AND when God gave his Son to the World, it could not be but he should give us all things else; and therefore this blessed Sacrament is a consigning us to all Felicities, but as it was at first, so it hath been ever since; *Christ came into the World, and the World knew him not:* So Christ hath remained in the World by the Communications of this Sacrament; and yet he is not rightly understood, and less truly valued. But Christ may say to us, as once to the Woman of *Samaria*, *Woman, if thou didst know the Gift of God, and who it is that speaks to thee, thou wouldst ask of him;* and so if we were so wise or so fortunate to know the Excellency of this Gift of the Lord, it would fill us full of Wonder and Adoration, Joy and Thankfulness; for the Love of our dearest
Lord

52 A Week's Preparation

Lord is written in the largest Characters of Pleasure and Delight. That in the Holy Sacrament, we may taste and see how gracious our Lord is ; no Love can be greater than that which is so beatifical as to bestow the greatest Good ; and such was the Charity of our Lord, who brings Health to us in the holy Sacrament, and Life too, giving us the Bread of *Paradise*, at the same Time yielding Food, and Health, and Pleasure ; Love desires to do all Good to it's beloved Object, and that is the greatest Love which has given us the greatest Blessing : And this Sacrament Christ design'd to that Purpose, that he, who is not present to our Eyes, might always be present to our Spirit : Love demands Love again, and to desire to be beloved, is of it self a great Argument of Love : And as God cannot give us a greater Blessing than his Love ; so what greater Demonstration of it can he make to us, than to

desire

desire us to love him with as much Earnestness and Vehemency of Desire? For Love hath no Expression beyond this, and it desires to be united unto its Object. Let it be our great Desire and Love too, to come to this Holy Sacrament; for now the Lord our God calls upon us, not only to be nigh unto him, but to be all one with him; what Nation is so great, who hath God so nigh unto them, as the Lord our God is in all things for which we call upon him? Let us do Honour to God, to express the Homage and Duty of us his Servants, to acknowledge his supream Dominion, to give him Thanks and Worship, to beg Pardon, and pray for Blessing, and Supply of all our Needs. Let us go, O my Soul, and declare before Angels and Men, that we are Christians indeed, and mean to live and die in his holy Religion. And let us now take Shame to our selves, that we have at any time lived to contradict
our

54 A Week's Preparation

our Belief, but let us fully resolve to love him better and better by coming to his Table. He hath invited thee, he expects thee, he loves to see thee there, and will make thee know that he loves thee, and delights to do thee Good. Raise up thy self, O faithful Soul, and love that chief Good, in whom are all Goods, without whom there is no other true Good. Why should we forsake the Fountain, and follow the Current; but the Fountain is still in God; let us come to the Holy Sacrament, and we shall find the Fountain. O let us ask of our Lord Jesus, and he will give us Living Water, springing up into everlasting Life: *This is Life Eternal, to know and acknowledge thee, the only true God, and Jesus Christ whom thou hast sent; and therefore if thou canst confess with thy Mouth the Lord Jesus, and believe in thy Heart, that God raised him from the Dead, thou shalt be*

be saved. O give thanks, therefore unto the Lord, for he is gracious, for his Mercy endureth for ever, and let us say with a great Joy, Lo, I come to thy Table according to thy Command.

Repair to the Prayers of the Church, or observe the Directions, pag. 13.

A Prayer on Wednesday Morning, of Confession of Sins to God, before the receiving the Holy Sacrament.

O Almighty God, I thy poor sinful Creature, full of Anguish and Confusion for my Offences against thy Majesty. I am not worthy, O Lord, to look up to Heaven, which is the Throne of thy Purity, for my Sins are more in Number than the Hairs upon my Head, and my Heart hath failed me.

Lord be merciful unto me a Sinner.

I have not lived according to thy Will, but in the Vanity of my own Thoughts, in Contempt of thy holy Word and Commandments; I have
not

56 A Week's Preparation

not loved thee my God with all my Heart, nor feared thee with all my Soul, nor served thee with all my Might, nor loved my Neighbour as my self.

Lord be merciful unto me a Sinner.

I have been negligent in Performance of my Charge, idle in doing my Duties in the Holy Sacraments and Exercises of Religion, undevout in my Prayers, weary of their Length.

Lord be merciful unto me a Sinner.

I have provoked thy Wrath against me, by accustoming my self to do the Works of the Flesh, and rejecting the good Motions of thy Spirit. Wo unto me, rebellious Wretch, that I have committed these wicked Acts against thee so loving, so good, so gracious a God, to the utter Destruction of my Soul, without thy Mercies in Christ Jesus.

Lord be merciful unto me a Sinner.

I have made my self guilty in not depending on my God for a Supply of my Wants, neglecting to labour,

for the Sacrament. 57

hour, and expecting I should be supported in Idleness, not looking upon thee, O God, for a Blessing on my honest Endeavours; not having an high Esteem of thee, my God, and not submitting obediently to act thy Will.

Lord be merciful unto me a Sinner.

I have not with Care read thy Holy Scripture, and not marking when I do read, but I have followed the Poms and Vanities of this World, and its sinful Customs, not calling myself daily to account for my Sins.

Lord be merciful unto me a Sinner.

O Lord let me not add to that Heap of Sins which I stand guilty of; I am confounded with the Multitude of them, and the Horror of their Remembrance; but give me Grace, O Lord, to pass this Week, and the rest of my Life innocently, that neither in Thought, Word, or Deed, any Offence may pollute my Soul. I acknowledge, O Lord, that I am vile, but yet redeemed with thy

55 *A Week's Preparation*

thy precious Blood. I have been dead in Trespasses and Sins, but thou art my Resurrection and my Life. Thou, O Lord, lovest to shew Mercy: Thou that spared'st thy Servant *Peter*, that denied thee thrice, thou that didst call seven Devils out of *Mary Magdalene*, and didst not condemn the Woman taken in Adultery, and didst bear the Convert Thief from the Cross to the Joys of Paradise. Behold me, O Lord, a fit Object for thy Pity; my Sins are so great and many, that to forgive will be an Act of glorious Mercy; let thy Holy Spirit lead me from the Errors of my Ways into the Paths of Righteousness, to great Degrees of Repentance, and thro' all the Paths of a Holy Life, to a Godly and Holy Death. Grant this O blessed Jesus, for thy Mercies, and for thy Pity sake, *Amen*.

O Lord God, into thy Hand I commit my Body, Soul, and Spirit;

Spirit; my Thoughts, Words, and Works; all that I am, all that I have desire wholly to be thine. O my God, gracious and merciful, accept me in thy beloved Jesus Christ, in whom alone thou wert well pleased, and for his Sake let me not go from before thee without a Blessing, a Blessing of Pardon and Peace, a Blessing of thy Spirit, and of thy Grace to come holy to thy Table; a Blessing of thy Favour, and of thy Love in the Lord Jesus. Thus, Lord, say of me thou hast blessed me, and that I shall be blessed for ever, *Amen, Amen.*

This Prayer may be used on Sacrament-Day, before the Receiving the Holy Sacrament.

Wednesday's Meditations in the Evening.

Upon the most Holy Sacrament.

Consider, that the Devil cannot endure the Use of this profitable

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ble Sacrament; for he knoweth how much it is of Force to attain Blessedness, from whence he for his Pride fell; and he hated the Sacrament, for in it is represented our Saviour's Passion, by Force whereof, he is thrust from the Tyranny which he would exercise upon us; that whereas the Holy Sacrament is numbered among the greatest Benefits given to us of God in this Life, that we do in nothing more avoid the Tokens of Ungratefulness, than by often communicating the same Benefits. *Do this in Remembrance of me*; Dear Jesus, I had been undone for ever, but for thee: For thee then and for thy Sake, what is it which I should not do? As if it were a Benefit to him, when we benefit our selves. O Lord, what is it thou wouldst now have me to do, for thy Desires are my Commands! There is Authority enough in thy Love for me to do what thou shalt please; speak Lord then,

thy Servant heareth; whatever thy Will is, that I will do.

Let us humbly beg of him, his mighty Grace, to confirm us in our Resolution, that so we may always maintain in our Souls this Hope of his pardoning Love; since thou, O Lord, art so forward to do us good, to bestow thy Blessings unask'd, to die for us, when we desired it not, to institute this Feast, which we never expected, to send thy Ministers to call us to it. He hath told where he would be, behind what Pillar, and under what Cloud, and covered with what Veil, and convey'd by what Ministry, and present in what Sacrament; and we must not look for him in the Highways of Ambition and Pride of Wealth and sensual Pleasures; these things are not found in the House of his Father, neither may they come near his Dwelling.

But if we seek for Christ, we shall find him in the Methods of Virtue
and

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and Love, and in the Paths of God's Commandments, in the Houses of Prayer, and the Offices of Religion, in the Persons of the Poor, and in the Retirements of an afflicted Soul. We shall find him in Holy Reading and Pious Meditations, in our Penitential Sorrow, and in our Time of Trouble, in Pulpits, and upon Altars, in the Word, and in the Sacrament: If we come hither as we ought, we are sure to find our Beloved, him whom our Soul longeth after.

Sure enough Christ is here, let me take the Boldness now to ask something of thee. O do not deny me the Continuance of thine Almighty Grace. 'Take not thy Holy Spirit from me; but let it be my constant Companion, my Guide, my Helper, my Comforter for ever. Thou thyself hast told us, (in S. *John* the 14th) that *it shall be given to those that ask it*; And that because thou livest, we shall live also: O do not let

for the Sacrament. 63

me lose what thou hast done for me already, for want of doing something more; perfect that which concerneth me: *Forsake not the Work of thine own Hands. Hold me up, and I shall be safe; and I will have respect to thy Statutes continually. Order my Steps in the World, and let not any Iniquity have Dominion over me: I intreat thy Favour with my whole Heart: Be merciful to me according to thy Word.*

Now repair unto the publick Service of the Church, if you have Opportunity, if not, observe the Directions, p. 13.

A Prayer for Wednesday Evening, for our Preparation to the Holy Sacrament.

O Lord Jesus Christ, who, for the Memorial of thy bloody Sacrifice, hast ordained a Sacrament in thy Church to commemorate
D thee,

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thee, and convey and seal to our Souls the Benefits of thy blessed Body and Blood; let me give due Memory to thy Death, in preparing and putting my Soul in Order when I come, that thou mayest accept me and my Coming. O Lord, let me not once dare to think of preferring Satan and Sin before Christ and Heaven, so as to keep away from those thy great Mysteries and Mercies, because I am loath to part with any beloved Sin; when a Saviour calls, let not my greatest and thy vilest Enemies prevail with me to keep away, but make me willing to part with the dearest Bosome Corruption, that I may partake of thy heavenly Benediction, let not any Blessings that thou hast bestowed upon us in earthly Things make us to forget the Dependence we have upon thee for them; O the great Need we have of thy heavenly Mercy; and make us always to esteem it our greatest Honour

for the Sacrament. 65

to honour and serve thee, and to enjoy thy Favour: O let not my Sins, though great and many, affright me from thee, because I am unworthy of thee, but let the humble Sense of them drive me to thee, because I have great Need of thee, who art the great Physician of our Souls, whose Blood is Balsam for the most deadly Wounds, who hast both the Skill and Will to cure, and to heal the most desperate Diseases of those that with penitent Hearts seek unto thee for Recovery and Relief; let all my Wants drive me unto thee for Supply: Who callest not those that are perfect, or unrighteous, but sayest, *Come unto me all ye that labour, and are heavy laden, and I will give you Rest*: O Lord, I deliver up my self absolutely to thy Divine Will, with all my Heart, desiring and proposing to live in a stedfast Union and Conformity to thy holy Commandments, that I may have no Satisfac-

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tion but in a holy Conscience, no Pleasure but in Religion, no Joy but in God; and with Sincerity and Zeal, Heartiness and Ingenuity, I may follow after Righteousness, and the Things that belong unto my Peace, until I shall arrive in the Land of eternal Peace and Praise, where thou livest and reignest for ever, World without End,
Amen.

Thursday's Meditations in the Morning.

*Upon the most Holy Sacrament.
A Soliloquy.*

O Most good and gracious Jesus, thou, before thou shouldst suffer, didst bequeath a most excellent good thing unto thy Children, as a fatherly Legacy, leaving for us thy most sacred Body to be our Meat, and thy most precious Blood to be our Drink: O thou true Food of my Soul! Receive

me

me, who am to receive thee, quicken me with thy Spirit, feed me with thy Flesh, satisfy me with thy Blood, and let me receive Life from thee to act, and to live unto thee: O my Lord, give me an Heart that I may think on thee, a Mind that I may love thee, a Soul that I may remember thee, an Understanding to know thee, and Reason always to stick fast unto thee: Let me find thee, O my Heart's Desire. Let me hold thee whom my Soul doth love. O Life, for whom all Things live: O Life which givest me Life by which I live, without which I die. O my Lord, let me renew this Life of mine in thy holy Sacrament, without which I perish! Where may I find thee, but here? O that I may faint in my self, and depend on thee: O my Love, be thou nigh in my Mind, nigh in my Heart, and nigh to aid me, for I languish thro' Love, for without thee, alas I die! But when

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I think on thee, I revive again. O Lord, let me love thee, because thou first didst love me; for he loveth thee too little, who loveth any thing besides thee, except he love it for thy Sake: For I despise whatsoever is in this World, in Respect of thy Sweetness, and the Glory of thy House, which I have loved. Where shall I get Words to express the Signs of thy singular great Love towards me, thro' thy infinite Benefits, wherewith from the beginning thou hast nourished me, besides the Benefit of Creation, when at the Beginning thou madest me of nothing after thine own Image, in magnifying and exalting me above all those Creatures which thou hast made, and making me glorious with the Light of thy Countenance, wherewithal thou hast sealed the uppermost Seat of my Heart, thereby severing me both from insensible Things, and also from brute Beasts, which have no Reason,
and

for the Sacrament. 69

and abasing me but a little beneath
Angels: O let me go to thy holy
Table; and as soon as I have tasted
say, as *St. Peter, Master, it is good*
for us to be here; if thou wilt let
us make here three Tabernacles,
here let us abide still, and enjoy thy
Contemplation, for we lack nothing
now, it sufficeth us, Lord, that we
see thee; it sufficeth me to be satisfi-
ed with so unspeakable Sweetness.
O! blessed should I be, were I once
admitted to behold thy Brightness:
Who can shew me such a Favour,
O Lord! thou mayest permit me to
come thereunto. I know, Lord, I
know, and acknowledge, that I am
unworthy to enter under thy Roof;
yet for the Honour of thy Name,
accept of thy Servant which putteth
his 'Trust in thee; but how shall I
enter into thy Sanctuary to consider
thy Power, unless thou open unto
me? For doubtless, O Lord, our
God, we silly Worms and Clay, are
unable to enter into the House of

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thine Eternity, unless thou (who of nothing hast created all Things) do guide us in: O, that I may cry after God, even the living God. 'That I may watch for thee, more than they that watch for the Morning and my Soul may follow hard after thee: O that the Word of thy Mouth may be sweeter to me than the Honey or the Honey-Comb; that I may delight my self in thy Commandments, which I have loved. (*This may be used on Sacrament-Days.*)
Repair to the Prayers of the Church or observe the Directions, p. 13.

A Prayer on Thursday Morning, for the Preparation to the Sacrament

O Most holy and heavenly God and Father, which by the immortal Seed of thy Word, hast begotten us to be thy Children, and with the same (as with Milk) dost nourish us purely as new-born Babes, and also with divine Mysteries of thy holy Sacrament (as by a visible Word

dost confirm and strengthen us in
 Faith and Righteousness, and hav-
 ing so adopted us into thy Family,
 continually feedest and nourishest
 us unto eternal Life: How shall I
 sufficiently praise my God, or love
 and serve my Lord who delivered
 me, when I deserved to perish eter-
 nally? For I have been proud and
 covetous, and hating wise Counsels,
 and soon weary of the Offices of a
 holy Religion. I cannot give an Ac-
 count of my Time. I am so vile that
 I cannot express it. I have been so
 ungrateful, so foolish, so unreason-
 able, that I have put my own Eyes
 out, that I might with Confidence,
 and without Fear, sin against so good
 a God, so gracious a Father; I con-
 fess to thee, O God, what thou
 knowest already: But I confess it to
 manifest thy Justice, and to glorify
 thy Mercy, who hast spared me so
 long: Thou hast concluded all un-
 der Sin, that thou mightest have
 Mercy upon all: Look upon me, O
 D 5 God,

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God, and have pitty on me lying in my Blood and Misery, my Shame and in my Sins, in the Shadow of Death, and in the Gates of Hell. But yet, O God, thou art the Healer of our Breaches, and I must not despair, for I am sure thy Goodness is infinite. O let the Cry of thy Son's Blood, who offers an eternal Sacrifice to thee, speak on my Behalf, and speak better Things than the Blood of *Abel*; let me love and serve thee uprightly and eternally, for thy infinite Love in Jesus Christ our Lord, *Amen*.

Thursday's Meditations in the Evening.

Upon the most Holy Sacrament.

NOW before the Feast of the Passover, Jesus knew that his Hour was come, that he should depart out of this World unto the Father, having loved his own which were in the World, he

he loved them unto the End. The Humility of this our Lord was loving and diligent, doing all this Work by himself alone, without the Help of any other, in Sign and Token of his Love; for he himself put off his Garment, girded himself, put Water into a Bason, bore it to the Place where the Disciples sate, prostrated himself, and washed, not their Hands, but their dirty Feet, and so lovingly wiped them with the Towel wherewith he was girded, pleasing and contenting himself to do all these Things in his own Person, teaching me herein to exercise the Works of Humility and Charity in mine own Person, rejoicing more to do them my self, than to command them to be done by others, and performing every humble Work without Mixture or Note of boasting.

Let us consider that which passed between Christ our Lord and St. Peter, when he came to wash his Feet, Peter standing astonished at the

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the Humility of his Lord and Master, said, *Lord, dost thou wash my Feet?* In which Words he discovered a lively Faith of the Excellency of Christ our Lord, and of his own Baseness, and of the Baseness of that Work: Thus the holy Jesus leave every Thing aside, that he may serve his Servants with those Hands which gave Sight to the Blind, Health to the Sick, and Life to the Dead. (Lord) ought to serve thee, and to wash thy Feet, nor do I esteem myself worthy to do this Work. And wilt thou wash my Feet? Hence will I learn to think highly of Jesus Christ, and very basely of my self. I will draw Acts of Admiration, of Thanksgiving, and Imitation.

O most good and gracious Jesus, thou coming to the Garden of Olives, began'st to fear, and to be heavy, whereupon thou saidst to thy Disciples, my Soul is sorrowful unto Death; and he was withdrawn from them about a Stone's Cast, and kneeling

kneeling down, and praying, saying,
Father, &c.

Whence is this, that in a cold Night, when others are crowding to the Fire, my Lord is sweating in the open Air? What Sweat is this which flows in such Abundance from his blessed Body, so that it runs and trickles down to the Ground, like Drops or Clods of Blood? Whence is it? We may soon know, it is our Sin causeth this Bloodshed; our Guilt this Sweat: *Adam* sinned in a Garden, *Christ* there sweat for it, his Day-lust made this Night-Sweat, that we might not burn in Hell; he suffers this horrid Agony for a Time, that we should not endure a hellish and worse Extremity for ever; he did thus sweat for another's Guilt, and shall I not bleed for my own? If instead of the Pains of Repentance, I take Pleasure in Sin, will not this cost me my Life? Yes, but for my Comfort, if I be contrite, and by
that

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that put into a great Agony of Spirit I may come out; and must hope I may, by the Virtue, and under the Conduct of this Agony of Jesus Christ.

Let us dwell in Love, and we shall be happy, for see how our Lord would engage thee by these Bonds in which thou art going to tie thyself to love the Lord thy God with all thy Heart, and thy Neighbour as thy self. Let us go then and wait upon him, and shew him the Love that we bear unto him; be not discouraged, for when the Wicked forsakes his Way, and the unrighteous Man his Thoughts, he himself hath said, that he will have Mercy upon him. Let us give him Thanks, even for this good Mind, which he hath put into us, and for all the Hope we have, that he will continue us in it to eternal Life.

Now repair unto the publick Service of the Church, if you have Opportunity; if not, observe the Directions, page 13.

*Soliloquy, or preparatory Prayer
for Thursday Evening, in Prepara-
tion to the Holy Sacrament.*

O Infinite Humility, what shall I render unto thee, for the Favours which thou hast done me! Grant me this thy Meekness and loving Gentleness, to the end that I may find Grace before thee; whom the Prayer of the Humble and Meek hath always pleased: Command me (Lord) what thou wilt, helping me with thy Grace duly to accomplish what thou commandest. O Saviour of the World, I confess that I am foul and defiled with innumerable Sins, whereof I cannot wash myself; for to sin was mine, but to pardon them is thine; wherefore once more wash me from mine Iniquity, and cleanse me from my Sin, and after thou hast once washed me, wash me yet once more, that I may come holy to thy Table, to the End I may have a greater Part with thee,

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thee, with more Security never
lose it. And sith thou (Lord) de-
firest so much to eat the last Supper
with thy Disciples, I also desire ear-
nestly to eat the same with thee,
King of Heaven, who standest at the
Door of our Hearts knocking, de-
siring vehemently that thy Voice may
be heard, and that the Gate may
be opened, that entring into it
thou may'st sup with us, and
with thee. Come (Lord) into my
House, for I set the Gate open
to thee, and with an exceeding de-
fire, desire thy Coming, that I may
be Partaker of this thy Supper. My
Soul thirsteth for thee, O Jesus,
that I may see the Joy that I so de-
fire. O that I were satisfied with
the Presence of thy Glory ;
which I do hunger and thirst ; that
where thou art, there I may be
so, beholding thy Face in Glory,
blessed Saviour and Redeemer, Je-
sus. *Amen.*

Friday

Friday's Meditations in the Morning.

Upon the Passion of Jesus Christ.

I Will consider the Innocency of our Lord Jesus Christ, who suffered for our Sins, who was most innocent without Spot of Sin, most holy; full of all Graces and Virtues, most wise and most discreet, in whom were contained the Spiritual Treasures of the Wisdom of God, and of his Divine Spirit, in doing Good to all: Who employed his whole Life in doing of Good (as *St. Peter* saith) and healing all such as were oppressed with the Devil, gave Sight to the Blind, cleansed the Leper, cured the Sick, and raised the Dead, and has opened unto us the Gates of Heaven. O the infinite Charity of this our Lord, in giving himself to all! He is my Father, my Master, my Physician, my Redeemer, my Creator, my Benefactor,

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factor, Spouse of my Soul, my God and my all in all. And how a little before his Passion, he made himself my Meat and my Drink, to enter within me, for which Cause I am to hold his Pains as mine own: faith he, who suffered them, is much mine, and beareth to me great a Love.

The Soliloquy.

O Most bountiful Redeemer, how well dost thou pay our Debts with thine own Pains! O that I could find out and comprehend the Length, and the Breadth, the Height, and the Depth of the Charity of Jesus! O that I could enter into his inflamed Heart, and see the Furnace of infinite Fire that burneth therein, and melt in those Flames; that issuing forth full of Love, I might love as I am loved and to suffer with Love for him who suffered for me with so great Love: From his interior Love burn forth

forth such exterior Signs and Demonstrations, as were sufficient to molify a Heart more frozen than Ice it self, and more hard than any Marble.

LET us now join together the penitent Sinner, and the devout Saint, in this one Exhortation; that they approach the Table of the Lord with a secret Affection of Soul, and that being raised by Faith, and enlarged by Prayer, in this Consideration, that their Sins have been the Cause of Christ's Sufferings. The Jews cry'd out of Christ, *Crucify him, crucify him*, such was the Greatness of their Malice, that (if possible) they would have had him twice crucified; but yet, is not their Desire too unhappily fulfilled? They crucifying him once with their Hands, and we, even we, crucifying him again by our Sins; who art thou then that comest to Christ without Floods of Tears, when he comes to us in Streams of Blood? Who

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Who can meditate on this wounded Body, without a wounded Soul? Or view his pierced Side without a pierced Heart? in which our Saviour gives us true Devotion, beseeching us, as well as the Daughters of *Jerusalem, Weep not for me, but for your selves*; Weep not for me or my Sufferings, in a fruitless Compassion; but weep for your selves and your Sins, in a hearty Contrition; let our Hearts be raised by Faith, that so whatsoever is our Affliction and Pain, we may find a healing Virtue in the Blood of Christ, which is the Sacramental Administration; that so for every sinful Distemper in us, we may receive an healing Virtue from Christ; having our Remission of Sins, and our Peace of Conscience confirmed unto our Souls by his blessed Sacrament, as the Seal of Grace and the Pledge of Glory.

Now repair unto the publick Services of the Church, if you have Opportunity, if not, observe the Directions, pag. 13.

for the Sacrament. 83

A Confession of Sins out of the Holy Bible for Friday Morning.

I Confess, O Lord,
That I was shaped in Wicked-
ness, and in Sin my Mother con-
ceived me, *Psal.* 51. 5.

That my Heart is rebellious, like
a starting Bow, *Hos.* 7. 16.

That I am of polluted Lips, *Isa.* 6. 5.

That my Tongue talketh no-
thing but Vanity, *Psal.* 114. 11.

That mine Eyes are evil, prone
to Lust, *St. Mark* 7. 22.

That my Hands are slow to
good, *Heb.* 12.

That my Feet are swift to evil,
Ps. 12.

I have sinned against thee, O Lord,
and in thy Sight, not fearing thy
Majesty, *Rom.* 3. 15.

My Sins are, O Lord,
in Quantity large, and of *Isa.* 57. 8.
a great Size, of long Con- *Psal.* 25, 11.
tinuance.

Like

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Jer. 3.

Psal. 4. 2. many in Number, more than

Ezek. 1. 3. the Hairs of my Head, and

I gaining nothing thereby.

Not being ashamed, *Gal.* 2. 18

Knowing it to be Sin, *Jam.* 4. 1

I reap the Fruit of my Foolishness; for what Fruit have I in those Things whereof I am ashamed.

Rom. 6. 21.

My Days are consumed in Vanity, and my Years in the Bitterness of my Soul.

And now there is no Health in my Flesh, because of thy Displeasure; neither is there any Rest in my Bones, by Reason of my Sin.

And what shall I now say, wherein shall I open my Mouth?

What shall I answer, seeing I have done these Things?

Out of the Deep have I called unto thee, O Lord; Lord hear my Voice, *Psal.* 130.

If thou, Lord, should'st be extreme to mark what is done amiss, O Lord, who may abide it? *En*

for the Sacrament. 85

Enter not into Judgment with thy Servant, O Lord, for in thy Sight shall no Man living be justified.

Behold, O Lord, though I have sinned, yet I humble my self under thy mighty Hand; I am thine, O save me!

Spare the Humble and Contrite, for behold I judge my self.

O taste and see how gracious the Lord is; blessed is the Man that trusteth in him.

For thy Mercies, O Lord, are sweet, comfortable, better than Life.

Come unto me all ye that labour, and are heavy laden, and I will give you Rest.

I come not to judge the World, but to save it.

Wherefore in the Multitude of the Sorrows that are in my Heart. thy Comforts, O Lord, have refreshed my Soul.

Let us therefore come boldly to the Throne of Grace, that we may obtain

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obtain Mercy, and find Grace
help in Time of Need.

My Flesh and my Heart faileth
but God is the Strength of my
Heart, and my Portion for ever.

*O Lord, be thou so to me for
ever, Amen.*

*A Prayer on Friday Morning,
Confession of Sins to God, before
the Holy Sacrament,*

O Most glorious and most gra-
cious Lord God, who art
the Searcher of Hearts, the Lover
of Souls, and the Preserver of Men
before thee (holy Lord) I here pre-
sent my self polluted. Oh do thou
make me a penitent Sinner : Po-
luted I am, and loathsome in thy
Sight of mine own Corruption
to * *Here name* * wherefore see, O thou
your particular great and glorious,
Sins. thou just and righteous
Judge, O see, I here prostrate
my self at the Bar of thy Justice,
knowing what to answer thee; m

for the Sacrament. 87

Conscience witnesseth against me,
 and thy Law condemns me: Who!
 Oh, who shall plead for me? Oh!
 Wilt not thou, blessed Jesus, my
 Surety, my Saviour, wilt not thou
 undertake my Cause, who art my
 Advocate? Wilt not thou procure
 my Pardon, who art my Mediator?
 O blessed Jesus! Be now my Jesus:
 And seeing thou art able to save un-
 to the utmost all that come unto
 God by thee, O plant in my Heart
 Gentleness and Patience, a meek
 and long-suffering Spirit, that I may
 never be transported with violent
 Anger, never be disorder'd by Pee-
 vishness, never think Thoughts of
 Revenge: But may with Meekness
 receive all Injuries that shall be done
 to me, and patiently bear every
 cross Accident, and with Charity
 may return Blessing for Cursing,
 Good for Evil, kind Works for foul
 Reproaches, that living all my Days
 with Meekness and Charity, keep-
 ing Peace with all Men, and loving

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my

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my Neighbour as my self, and thee
O sweet Jesus, more than my self
and more than all the World;
may at last come into the Region
of Peace and eternal Charity; where
thou livest, who lovest all Men, and
wouldst have none to perish, but all
Men to be saved through thee,
most merciful Saviour and Redeem-
er Jesus, *Amen.*

A Prayer out of the Psalms.

O Lord God Almighty, and
King of the eternal Glorie,
who dost acknowledge him to be
blessed Man, that abhorreth the
Way of Sinners, and doth meditate
in thy Law Day and Night; Teach
thou me, a wretched Sinner, faithfully
to serve thee with Fear and
Trembling of Heart; and seeing
with all Humility of Heart, I do come
unto thee with my Voice, hear me
have Mercy upon me, and so hear
ken unto my Prayer; keep me
the Apple of thine Eye; Hide me
under

for the Sacrament. 89

under the Shadow of thy Wings, because thou art my Strength, my Rock, and my Refuge; Cleanse me from my secret Faults, and keep thy Servant from presumptuous Sins: O remember not the Sins of my Youth, but send me Help from thy Sanctuary, and give me my Heart's Desire, and so trusting in thee, let me never be confounded, but forgive the Punishment of my Sin: Let thy Mercy, O Lord, be upon me, as I trust in thee; and delivering me out of all my Fears, say unto my Soul, I am thy Salvation, that I may go into thy glorious House; for thou art the God of my Strength, let not my Steps go out of thy Paths; that I may love Righteousness, and hate Iniquity. Teach me, O Lord, the Way of thy Statutes, and I shall keep them unto the End, give me Understanding, and I shall keep thy Law; yea, I shall observe it with my whole Heart; make me to go in the Path of thy Commandments:

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for therein do I delight for ever,
Amen.

A Prayer.

O Blessed Jesus, the Lord of Life,
Prince of Glory, and Captain
of our Salvation, who hast vanquish'd
Satan, and all the Powers of Dark-
ness; O give Victory to my languish-
ing Soul in her spiritual Conflict:
Guide me with thy Counsels, su-
stain me with thy Grace, refresh me
with thy Comforts, preserve me in
thy Love, and crown me with thy
Glory. O Jesus, grant, I beseech
thee, that so long as I am in the
Darkness of this misty Desert, that
the Eyes of my Mind may behold,
and contemplate the most shining
Light and Brightness of thee, O God,
and that I may always praise thee
for ever and ever, *Amen.*

Friday's

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Friday's Meditations in the Evening.

Upon the Passion of Jesus Christ.

THIS is one of the highest Manners of meditating, that is, upon the holy Passion of our Saviour, the which Consideration serveth to encourage us to endeavour our selves to imitate some Part of that which is there represented unto us: For it is manifest that all the Perfections of a Christian's Life, consisteth in Imitation, and following of the Virtues of our Saviour Christ. Whereupon the Apostle St.

Peter exhorteth us, saying, Christ suffered for us, leaving unto us an Example, that we should follow his Footsteps; who when he was evil spoken of, did not speak evil again, and when he was tormented, did not threaten them, but delivered himself unto him that did most unjustly condemn him; he suffered his Pains without any Man-

1 Pet. 2. 21.

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ner of Ease or Consolation: He shut up from himself all the Gates whereby any Manner of Ease or Consolation might come unto him, either from Heaven or from Earth; insomuch that he was content to be forsaken, not only of his Disciples and Friends, but also of his own Father, and of himself also; and therefore he said in the *Psalm*, I am become as a Man destitute of all Help, I am left among the Dead. This is that Forsaking, which our Saviour signified upon the Cross when he said, *My God, my God, why hast thou forsaken me?* For (as concerning the Bond of Union) the divine Nature never forsook the human Nature, which it had once taken; yet as touching the Consolation, and Ease of the Pain and Torments it did wholly forsake the same. And therefore we see that the Martyrs, when they went to suffer Death, shewed themselves very couragious, merry, and joyful;

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but

but our Saviour, being the very Fountain of Grace and of Strength, (through whose Virtue the Martyrs had such Force and Courage, to be able to do that which they did) trembled, and sweat even very Drops of Blood, when he went to suffer Pains and Torments for us: For in the Martyrs, the Virtue and Charity, which redounded into their Souls, caused them to have very great Courage and Joy; but in our Saviour Christ, both these, and all other Influences were by special Miracle suspended, that so he might drink the Cup of his most bitter Pains, pure and without Mixture of any Manner of Ease or Consolation.

Consider therefore first of all, that so profound Humility wherewith the most high and only begotten Son of Almighty God vouchsafed to be contemned and less esteemed than *Barabbas*; and to be crucified upon a Cross between two Thieves, as

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though

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though he had been a Captain and a Ringleader of Malefactors.

Consider his so wonderful Patience in the midst of so many reproachful Injuries and Torments, and withal, his passing great Magnanimity, in that he offered himself so willingly into the Hands of his Enemies, and to suffer the greatest Pains and Conflicts that ever were suffered in the World.

Consider his most fervent Charity, which passeth all Understanding, by the which only he was moved to offer himself in Sacrifice for the Sins of the World, and to suffer Death, that he might give Life, not only to his Friends, but also to his Enemies, even to those very Persons that shed his most precious Blood.

Consider his most abundant Mercy, which extendeth itself so far forth; as to take upon him all the Miseries and Debts of the World; and to make Satisfaction for them, as if they had been particularly his own Debts.

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Consider that so perfect Obedience which he used towards his Father, whom he obeyed unto Death, even to the Death of the Cross; where finally bowing down his Head, he offered up unto him his most holy Soul, giving us thereby to understand, that the Work of his Obedience was then perfectly fulfilled. Let us do as our Saviour himself commanded us, St. *John* 13. 15. *I have given you an Example, that as I have done, so should ye do likewise.*

O Lord Jesus receive my Spirit;
O my Life, take my Soul; *Out of the*
my Joy, draw my Heart *Bible.*

unto thee; my Head, direct me;
Light of mine Eyes, enlighten me;
O my Comfort, rejoice me; my
sweet Food, let me eat thee; O
Word of God, refresh me; O Light
eternal, shine thou over me, that I
may understand thee, know thee,
and love thee.

Now repair unto the publick Service of the Church, if you have Opportunity, if not, observe the Directions, pag. 13.

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*Ejaculations upon the Life and
Passion of our Saviour Jesus
Christ; for Friday Evening.*

Kneeling, say,

O Sweet Jesus, Praise, Honour
and Glory be to thee, O Christ;
who for my Sake hast vouchsafed
to come down from the Bosom of
thy Divine Father into this Vale of
Misery, and to be conceived, and
incarnated, and made Man, by the
Holy Ghost in the most chaste Womb
of the Virgin *Mary*.

Choose, I beseech thee, my Heart
for thy Dwelling-Place; adorn it,
replenish it with Spiritual Gifts,
and wholly possess it.

O that I were so fastned unto
thee, that I might never depart, or
turn away my Mind from thee! I
adore thee, most dear Redeemer,
who being born in the Depth of
Winter, didst not refuse to be swad-
dled in poor Cloaths, and to be laid
in a Manger.

Grant, O Lord, that I may always
stand in thy Sight, truly humble,
and truly poor in Spirit. O

for the Sacrament. 97

O blessed Jesus, who wouldest, upon the eighth Day, like other Children, be circumcised, and being yet an Infant, shed thy precious Blood.

And for our singular Comfort wouldest be called Jesus, which signifieth a Saviour.

O that it would please thee to admit me (being circumcised from all bad Thoughts, Words, and Works) into the Number of thy Children.

O sweet Jesus, whom the Wise Men with a devout Seeking, found by the Direction of a Star, and having found, fell down and worshipped thee; offering unto thee Gifts of Gold, Frankincense and Myrrhe.

Grant that I may offer daily unto thee, the Gold of bright-shining Charity, the Frankincense of sweet-smelling Devotion, and the Myrrhe of perfect Mortification.

O holy Jesus, who for our Sakes, wouldst be subject to the Law, and

to

98 A Week's Preparation

to give us an Example of Humility, wouldst be carried to the Temple by thy Mother. and be redeemed with an Offering ordained for such as were poor.

Where just *Simeon*, and *Anne* the Prophetess, rejoicing greatly at thy Presence, gave very glorious Testimony of thy Dignity.

O that all Pride were utterly thrown down in me, *Amen, Amen.*

Ejaculations upon the Life and Passion of our Saviour Jesus Christ, continued.

O Jesus, Praise, Honour, and Glory be to thee, who staying in the Temple, wert for the Space of three Days with great Grief sought by thy divine Mother, and at length with great Joy found by her, sitting in the midst of the Doctors, hearing them and proposing Questions to them.

Would to God thou wouldst give and communicate thy self in such sort unto me, that I might never be
sepa-

separated from thee, nor ever be deprived of thy Comfort.

O Lord, who hast not disdained to come to the River of *Jordan*, and entring into it, there to be baptized by thy Servant *John* the Baptist.

Who likewise for our Sakes abiding amongst wild Beasts in the Deserts, and fasting forty Days and forty Nights, and persevering in Prayer, hast permitted thy self to be tempted by Satan.

And overcoming him, hast been honoured with the Ministry and Service of Angels.

Give me Grace, O Lord, that I may constantly persevere in Prayer, and let no Temptation, I beseech thee, defile me, but rather let Temptations purge me, and join and unite me unto thee, that I might adhere to thee alone, so that I may receive from thy Hand chearfully all kind of Adversity.

Grant that I may embrace all Men with chearful Love and Charity; and readily forgive those that offend me.

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O sweet Jesus, who coming to *Ferusalem* in a meek and gentle Manner, didst ride upon an Ass, and amidst the Praises which were sung by the People that came to meet thee, didst pour forth Tears bewailing the Ruin of the City, and Destruction of those ingrateful Souls.

Grant that I may never prefer any thing before thee.

O my Jesus, who in *Ferusalem*, according to the Law, didst eat the Paschal Lamb with thy Disciples, and leaving them an Example of Humility and Charity, kneeling upon the Ground, didst wash their Feet, and having washed them, didst wipe them with a Towel.

Would to God this Example might pierce my Heart, and utterly throw down in me all Pride and Loftiness.

O Jesus, who with an unspeckled Charity hast instituted the Sacrament of thy Body and Blood.

Grant that when I come to that Table of Life, I may with a chaste Affection, singular Humility, and purity of Heart receive thee. Grant

Grant that thy Word may be truly pleasing unto me, and sweeter than the Honey and the Honey-Comb to my Soul.

Who going forth with thy Disciples beyond the River *Cedron*, didst enter into a Garden, where thou foresawest thou shouldest be taken.

O that I could utterly forsake my own Will, and always love and follow thine!

O Jesus, who immediately before thy Passion, didst begin to fear, to grieve, and to be sad, taking upon thy self our Weakness.

Who falling upon the Ground, prayed unto thy Father, and humbly offeredst up thy self wholly unto him saying, *Father, thy Will be done.*

Grant that I may with a quiet Mind, receive all Things as from thy Hands, and that I may find Help and Assistance from thee.

O Jesus, who didst lovingly kiss the Traytor *Judas*, coming deceitfully to thee.

Shew-

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Shewing by the Calmness of thy Countenance, and Sweetness of thy Words, that thou didst love him.

Grant I may shew my self loving and mild to all mine Enemies.

That I may pardon them from my Heart, howsoever they shall offend me.

O Jesus; who didst permit thine Enemies most furiously to lay their sacrilegious Hands upon thee: And being cruelly bound by them, didst not revenge, but mildly endure the Reproaches, Blasphemies, and Injuries wherewith they did most wickedly affront thee.

Who didst restore and heal the Ear of *Malchas* one of thy furious Prosecutors, cut off by *St. Peter* thy Disciple.

That rendring Good for Evil, the Riches of thy Mercy and Mildness might shine forth to us.

Grant, I beseech thee, that the Desire of Revenge may never have Place in my Heart.

O that thou wouldst bestow upon me the Grace of true Patience. *Amen.*

Ejaculations upon the Life and Passion of our Saviour Jesus Christ, continued.

O Jesus, who suffered thy self to be led bound as a Malefactor and Thief by a Troop of Soldiers unto *Annas*, and to be presented before him.

O unspeakable Mildness of my Redeemer!

Grant, O Lord, that these Examples of thy Virtues may shine in me to my Good, and thy everlasting Glory.

St. Peter, one of the chief of thy Apostles, thrice denied thee, and yet thou most mercifully looked upon him, and provokest him to Repentance, and to shed Tears for his Offence.

O that it might please thee in like Manner to look upon me with that lovely Eye of Mercy.

That

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That with due Tears of Repen-
tance I may bewail my Sins past.

And having bewailed them, may
not hereafter any more return to
them again.

O my Jesus, who by the wicked
Jews was proclaimed guilty of
Death; and without Cause condem-
ned.

'That by thy unjust Condemna-
tion, thou mightest deliver us from
the Guilt of our Sins, wherewith
we were justly attainted.

Grant that I may imitate thy
Meekness and Patience.

Grant that I may be truly subject
to my Superiors, and all Powers
over me ordained by thee.

That I may obey my Equals
and love and honour all Men.

O my Jesus, who being stripped
naked in the Palace and bound to a
Pillar, did suffer thy naked and im-
maculate Flesh to be rent with
most cruel Scourges; that with thy
Sores thou mightest heal our Wounds.

Thou

for the Sacrament. 105

Thou art indeed that living Stone;
rejected by Man, but chosen by God.

Grant that I may now patiently
suffer the Scourges of thy fatherly
Correction.

For they cloathed thee, the King
of Glory, with a Purple Garment
for the greater Affront.

They fastned upon thy Divine
Head, a Crown of Thorns.

They put into thy Hand a Scep-
ter of Reed, and kneeling down in
a scornful Manner, saluted thee, say-
ing, *Hail King of the Jews.*

Plant I beseech thee in my Heart
the Memory of thy Passion.

O Jesus, who being declared in-
nocent by *Pilate* the Judge, didst
not refuse to hear the furious Out-
cries of the *Jews*, by which they
demanded that thou shouldest be
crucified.

Who, being led out with two
Thieves, didst carry the Cross with
great Pain upon thy sacred and torn
Shoulders, and didst not refuse to
be

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be driven forward, to be urged and hastned.

And being weary and breathless, did languish under thy Burthen.

Give me Tears of devout Compunction, and of holy Love, which may melt my hard Heart, and make it grateful unto thee.

That I may love thee alone, and rest in thee only.

Grant that with fervent Devotion I may embrace all Crosses: And may humbly follow thee unto Death.

Who having thy Shoulders bruised with the Weight of thy Cross, didst at length arrive weary at the Place of Execution.

Where Wine mingled with Gall was offered thee to refresh thee.

Who being naked didst not refuse to be rudely stretched out upon the Wood of the Cross, and cruelly fastened with Nails upon the same.

Grant me, O Lord, that with a faithful and grateful Mind, I may consider this thine unspeakable Charity,

rity, with which of thine own Accord thou didst stretch forth thine Arms, and willingly offeredst thy Hands and Feet to be pierced.

Who didst hang (thy Hands and Feet being pierced) three Hours upon the shameful Wood of the Cross, and shedding in great Abundance thy precious Blood, didst endure unspeakable Torments throughout thy whole Body.

O sweet Jesus, who wast so good even to those that were so wicked: that for the very same Parties who did crucifie thee, thou didst pray unto thy Father, saying, *Father forgive them, for they know not what they do.*

Give me, I beseech thee, the Grace of true Meekness and Patience, by which I may according to thy Commandment and Example, love mine Enemies.

Who didst embrace Death; and recommending thy self to thy heavenly Father, bowing down thy venerable Head, yieldedst up thy Spirit.

Truly

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Truly thus giving thy Life up for thy Sheep, thou hast shewed thy self to be a good Shepherd.

Thou didst die, O thou only begotten Son of God! Thou diedst, O my beloved Saviour, that I might live for ever!

O how great Hope, how great Confidence have I reposed in thy Death, and in thy Blood!

O let me glorify and praise thy holy Name, acknowledging my infinite Obligations to thee

O sweet Jesus, who being with great Lamentation of thy Friends, taken down from the Cross, wouldst be anointed with precious Ointments, wast wrapt in fine Linen, and buried where no Man was buried before.

O Jesus, Praise, Honour, and Glory be to thee, O Christ, who, forty Days after thy Resurrection being expired, didst gloriously ascend into Heaven in the Sight of thy Disciples, where thou sittest at the right Hand of the Father blessed for ever. O

for the Sacrament. 109

O that my Soul might always languish on Earth, and ascend, and aspire towards Heaven!

And seek, and favour those things which are above in Heaven, and not those things which are here upon Earth.

O my most merciful Lord God, grant that according to thy Will, I may so innocently pass the Course of this miserable Life.

That my Soul departing out of the Prison of my Body, I may be vested with thy Merits and Virtues.

And be received into thy everlasting Joy.

And with all the Saints, I may bless and Praise thee for ever, *Amen.*

A Prayer, for the Preparation of the Holy Sacrament, for Friday Evening.

O Holy Jesus, I adore thy Mercies, and thy incomparable Love, who for our Sakes didst suffer such horrid and sad Tortures, which
I cannot

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cannot be remembred without a sad
 Compassion: Pity me, O Lord, pity
 me, dearest God, turn those thy
 merciful Eyes towards me, O most
 merciful Redeemer; for my Sins
 are great, like unto thy Passion, full
 of Sorrow and Shame, and Burden
 too great for me to bear: Lord,
 who hast done so much for me, to
 purchase me Blessings upon Earth,
 and an Inheritance in Heaven, now
 only speak the Word, and thy Ser-
 vant shall be whole; let thy Wounds
 heal me, thy Virtues amend me, thy
 Death quicken me; and now that I
 am about to address my self to come
 to thy 'Table, O Lord; O that I
 might have such a sweet Remem-
 brance of thy Love, to encourage
 my Hope, to excite me to all my
 Duty, and put an humble Confi-
 dence in me to look up unto thee a-
 gain for thy Pardon, and for the
 Grace of thy holy Spirit, to enable
 me to please thee better hereafter.
 Multiply thy Blessings unto me,

for the Sacrament. III

sweetest Jesus, increase in me true Religion, sincere and actual Devotion in my Prayers, Patience in Troubles, and whatsoever is necessary to my Soul's Health, or conducing to thy Glory, and to such a blessed Union with thee, that I may never more live unto my self or to the World, but to thee only; and by the Refreshments of an holy Hope, I may be led through the Paths of a good Life, to the Possession of thy Kingdom, O blessed Jesus, who livest and reignest ever one God, World without End, *Amen.*

Saturday's Meditations in the Morning.

Upon the most Holy Sacrament.

WHAT a deal of Cost and Pains do we bestow upon these wretched Bodies of ours, only to make them pleasing and lovely to the Eye of some Beholders, as miserable, perhaps, as our selves: And
F yet

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yet when we have done all, we are (it may be) no better than hard favour'd, and unhandsome Creatures, and contemptible in those Eyes from whom we desired most Approbation: Whatever therefore becomes of the outward Man, let it be my Care, that my Soul be vested with my Lord Jesus, that I may come holy to thy Table, so shall I be sure to be safe, rich, amiable here, and hereafter glorious.

It was Part of our Saviour's Charge upon the Mount, *Take no Care what to put on.* But it must be the main Care of our Lives, how to put on Christ upon our Souls, that we may with pure Hearts come to the Holy Sacrament, when once I have got it on my Back I shall say, though in a contrary Sense with the Spouse of the *Canticles*. *I have put on my Coat, how shall I put it off? I have washed my Feet, how shall I defile them?* Now what is more filthy than Man conceived and born in Sin? And

what is more clean and beautiful than our Saviour Christ, conceived of the Holy Ghost? *My well Beloved is white, and well coloured,* (said the Spouse) *and chosen out among Thousands;* This most sweet and loving Lord then, that was so fair and so clean, was content to receive all the Spots and Filthiness of our Souls, the Pains which our Sins deserved, and that he might leave our Souls clean and free from them. What a wonderful Pity and Compassion was it, that moved my Lord to have such a fervent Desire for the Cleanness of my Soul, that thou should'st with so great Charge and Loofs of thine own Blood bestow it upon me!

Blessed art thou, O my most merciful and loving Lord; all the Angels praise thee, O God, for evermore.

Now when the Solemnity of the holy Eucharist is celebrated, it is a Day when the Sons of God come to present themselves before the Lord,

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and we may be sure Satan will also come among them, not only to accuse every unworthy Receiver, but even to tempt the Worthiest that receive, tempt him with wandring and worldly Thoughts, with flat and dull Affections; yea, it may be with spiritual Pride, with formal Hypocrisy or impure Imaginations; now that we be not entangled in Satan's Net, we may prevent, by having our Eyes ever towards the Lord, our Souls fixt and intent upon Christ in the Sufferings of his Passion, the Power of his Resurrection, the Glory of his Ascension, and the Benefit of his Intercession, and the Enlargements of Contrition, of Faith, of Love, of Prayer and Praises. For as often as I think of the Lord's Passion, I presume much of the Love of God, and the Forgiveness of my Sins. He bows down his Head to kiss me. He stretched forth his Arm to embrace me. He opened his Side that I might see his Heart

Heart flaming with Love. He is lifted up from the Earth that he may draw all unto him: O my Lord draw me to thy Table, that I may admire and love thee, let me go with the forwardest Affection to testify how much I value thy Kindness, to profess the Sincerity of my Faith to thee, and my most dutiful Love unto thee; and I will render to thee, O my Lord, most hearty Thanks, that thou wilt admit me to that Honour; I will hope in God, for I will yet praise him, who is the Health of my Countenance, and my God: Blessed be God, which hath not turned away my Prayer, nor his Mercy from me.

Repair unto the Prayers of the Church, or observe the Directions,
P. 13.

A Prayer on Saturday Morning to Jesus Christ, for our due Receiving of the Holy Sacrament.

O All sufficient Saviour, teach me by thy great and good Example,
F 3

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ample, Obedience and Submission to thy Divine Will: I humbly beseech thee, so to prepare my Soul to the due receiving of thy holy Sacrament worthily, that I may thereby effectually feel, taste, and feed on thee, my Saviour Jesus Christ, that I may by thee have eternal Life: pardon (O Lord) pardon my Unpreparedness to come to so holy and divine Mysteries, make thy Word and Sacraments always so powerful and effectual in my Heart, that I may thereby be sanctified and renewed unto all holy Obedience unto thy Will, in the Mortification of my sinful Corruption, renewing of thy perfect Image in me (unto Holiness, Righteousness, Sobriety, Truth, Knowledge, Faith and Temperance.) O blessed Jesus, by thee let me have Access to thy heavenly Father, that by thee he may accept me, who by thee is revealed to me; let thy Innocence and Purity procure Pardon for my Uncleanneſs and Disobedience:

obedience: Let thy Humility extinguish my Pride and Vanity; thy Meekness extinguish my Anger, and thy Charity cover the Multitude of my Sins, and that thou wilt with the Hands of thy Mercy immediately after this Life, receive my Soul into everlasting Joy and Felicity, there to reign with thee for ever,
Amen.

Saturday's Meditations in the Evening.

Upon the most Holy Sacrament.

O What shall I do to have my Soul wholly possessed with, and inebriated by thee; so to enjoy an eternal Oblivion of all past Evils, and the perpetual Embraces of thee (my only Good) but by coming to thy Holy Communion, and there to seal the Promises that I have made to thee this Week, and for the future to live more holy and godly; for the Time to come suffer me: (thy

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Justice laid aside) to speak unto thy Mercy, me Dust and Ashes; yet suffer me to speak, being it is unto the Mercies of my God I speak, and not to Man; say unto my Soul, I am thy Salvation, but say it so, as it may hear thee say it. Behold the Ears of my Heart are before thee, upon them, and say unto my Soul there, I am thy Salvation. Then will I hasten after thy alluring Voice, and catch fast hold on thee. O hide not thou thy Face from me; let me see it tho' I die, lest otherwise I die so as never to see it: The Mansion of my Soul is too narrow to entertain thee; O let it be enlarged by thee, by my coming to thy Table, for it is very ruinous, be thou pleased to repair it. *Cleanse me, O Lord, from my secret Sins, and from my presumptuous Wickedness deliver thy Servant.* I have confessed (this Week) my Sins to thee, O my God; and I hope thou hast forgiven the Wickedness of my Sins; I do not contend in Judgment with

with thee; for thou art the Truth;
For if thou Lord shouldest mark Iniquities, O Lord, who shall abide it?
 But the true Mediator, whom in thy secret Mercy, thou hast manifested to the Humble, (and hast also sent him amongst us, that we might by his Example learn Humility) the Mediator of God and Man, the Man Christ Jesus: And this true Mediator was also made known to the Saints of old; that they by the Faith of his Passion to come, as we by the Faith of it past, might obtain Salvation. As it was as he was Man, that he was Mediator; but as he was the Word, so he was no midling Person, because equal to God; and God with God, and together with the Holy Spirit, one God. How far hast thou loved us (O thou good Father) who sparedst not thy only Son, but deliveredst him up for us Ungodly? How far hast thou loved us, for whom he, who thought it not Robbery to be equal to thee, was made subject, even to Death, even to the

120 A Week's Preparation

Death of the Cross? And therefore do I justly repose strong Hope in thee, and thou wilt heal all my Diseases, being my Jesus, else would I despair; for many and great are these my Diseases, many and great they are, but greater is the Cure, which thou hast provided, and well might we have imagined thy Word to have been too remote from having any Alliance with us, and so have despaired of our selves, had it not thus been made Flesh, and dwelt amongst us. *That therefore Christ died for all, that they who live should not henceforth live unto themselves, but unto him, who died for them, and rose again,* this is my great Delight, and so often as I can be released from other necessary Affairs, I repair to this Pleasure of coming to thy Table; neither find I, in all these things which I run through, and wherein I consult thee, any Place of Settlement for my Soul, save only in thee, behold, O Lord, I cast all my Care upon thee; let me live, and I will consider

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consider the wonderful Things of thy Law. Thou knowest my Ignorance, my Infirmities: Teach me, heal me, O Jesus, in whom are hidden all the Treasures of Wisdom and Knowledge. Redeem me with thine own Blood, for I meditate on it, I eat it and drink it at thy Table, and it is communicated to others, and being poor I desire to be satisfied therewith, amongst those who eat and are satisfied; and they shall praise the Lord that seek him.

Now repair unto the publick Service of the Church, if you have Opportunity, if not, observe the Directions, pag, 13.

A Prayer on Saturday Evening, to Jesus Christ, for our due Receiving of the Holy Sacrament.

O Most sweet Jesus, who to suffer Torments ascended to Jerusalem with so great haste, fill my Heart (I beseech thee) with that Divine Love, that leaving my slow and idle Pace, I may run to meet thee,
and

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and so offer my self wholly to obey and to suffer all thou shalt please to impose or lay upon me. I do renounce all Things that are not of thee; whatsoever thou wilt, I will, and whatsoever thou wilt not, I forsake, and utterly detest in my Heart: O merciful Jesus, make me to proceed from Virtue to Virtue, until I be grown perfect in thee, in holy Exercises, and virtuous Meditations of thy Death and Passion, in following thine own most holy and blessed Example; the Blood that ran from thy blessed Heart, wash my Soul from all Sin and Iniquity, that I may come holy to thy Table; and there to dedicate my self again unto thee. I am not worthy, I confess, to be seen in thy sacred Presence, but since thou hast wrought in me a Will to please thee in all Things, I desire that I may humbly appear and profess it before thee, and wait upon thee for a Power to do according to the Purposes of my Heart; and purchase to me thy
Grace

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for the Sacrament. 123

Grace faithfully to serve thee, O my Lord God, my Might, my Life, lead me and feed me in this Mortality, and at the Hour of Death, when I shall be accused before thee, have Mercy upon me: Grant me these Supplications, which I have made to thee this Week; and by thy own and holy Mediation, purchase for me a gracious Life, and a blessed Ending, and after my bodily Death, give me everlasting Life, with endless Bliss, that I may reign with thee for ever and ever, in the World to come, *Amen.*

And now having finished your Week's Devotion, you have the less to do on *Sunday* Morning; nothing but to guard yourself more strictly against all Temptations, that they prevail not upon you: To this purpose, rise by six a Clock on Sunday Morning, and after your own Morning Prayers, read the Meditations for the Day, and then the Prayer before the Communion at home. If Time will let you, read the Scripture, or some good Book.

Then examine the State and Temper of your Heart, whether it be tender and affectionately disposed to relenting for your Sins, with Purposes against them, and Resolutions for a holy Life, and trusting on God in our Saviour's Blood for Pardon, and let us have good Will towards all Men, and Charity.

Sunday's

Sunday's Meditations in the Morning.

Upon the most Holy Sacrament.

DO ST thou rightly understand, O my Soul, what this great Ordinance means? Behold thou art going to feast with that God, *who stretches out the Heavens like a Curtain, and lays the Beams of his Chambers in the Waters, and makes the Clouds his Chariot, and rideth upon the Wings of the Wind:* What, feast with so glorious a God! How happy mayest thou be, if this Sacrament charms thee into a fervent Love to thy dear Redeemer? But how wilt thou escape, if thou neglect so great Salvation? Here is represented the greatest Love that ever was vouchsafed to Men: Here the Son of God appears all bloody to affright thee from thy Sins: Here Christ is as it were crucified before thine Eyes; that, remembering what it was that brought him to his Cross, thou mayest mourn, as one that

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mourns for his only Son. Here Christ appears laden with all the Blessings of Heaven : Here the everlasting *Trinity* seems to use his utmost Endeavours to persuade thee into a heavenly Conversation. To thy holy Temple, O my Soul, I am going to renew my Baptismal Vow, and to enter into a solemn Covenant with God, and faithfully to promise him to resign myself entirely to him, to fall out with him no more, to be faithful to him, to vindicate his Glory, and to live up to those Laws which he hath sealed with his own Blood : To this End, thou eatest of his Bread, and drinkest of his Wine, and thus thou sealest the Covenant. Dost not thou remember, O my Soul, how the World was lost by eating of the forbidden Tree ? Behold, by eating of this Tree of Life in this Holy Sacrament, thou shalt be saved for ever.

Draw near therefore, ye contrite Souls, and behold the Lamb of God dying for those Sins, for which ye
have

126 A Week's Preparation

have mourned this Week past, for removing that Wrath at which ye trembled; let your Sorrow be turned into Joy; and your Fear into Faith and Hope; go and offer up your best Praises to the Father, who contrived this glorious Redemption; to the Son, who effected it; and to the Holy Ghost, who gives us the Benefit thereof. O the Height and Length, the Depth and Breadth of the Love of Christ! who can sufficiently admire it, that so great a Majesty should stoop so low, and suffer so much, for so poor and so evil deserving Wretches, with Purpose to advance us to so blessed a Condition?

Though our Merits cannot reach Heaven, yet our Endeavours may, if unfeigned; we cannot climb Heaven in a Moment, the Way to Happiness is but by Degrees, and as our Saviour tells us, it is narrow too. Every Virtue is a Step to Eternity, and he is so much nearer Heaven, in going to this Holy Sacrament. We cannot be too good Pro-

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icients in a holy Life, or think that in the smallest Acts of Piety, we have enough to carry us to Happiness, and he that either believes or loves his Saviour, cannot think he strives too much to live well; 'tis not a few Times coming to his Table, but a constant Progress, that mounts us thither. O! how bad is he, that thinks himself too good to be made better?

The Promises of thy Glory are infinite, O Lord, and yet how carelessly do we embrace them? Thou hast shewn us the Way unto thy self, and yet we are not only unwilling, but even weary of walking to thee. Alas! are the Joys of thy Kingdom not worth the Coming to? Can we think to climb up unto thy Throne by a lame and idle Devotion? How nimbly do we pursue the Vanities of the World, but pretend a Faintness in thy Service? We can run after the perishing Concernments of this Life, but make little or no Progress
in

128 A Week's Preparation

in coming to thy holy Table: Quick-
en us, O Lord, and make us more
earnest and zealous in thy Service;
and as thou hast sent thy Son to
bring us to thy self, do thou like-
wise send thy holy Spirit to sancti-
fy us for thy self; and then we, who
of our selves can scarce move unto
thine Altar, will by the Assistance of
thy Grace run the Way of thy Com-
mandments.

But why so backward, O my Soul,
to come to the Table of the Lord,
where thou may'st drink Wine, and
Milk without Money, and without
Price, where thou may'st be satisfi-
ed as with Marrow and Fatness, and
eat of the living Bread, whereof
whoever eats shall live for ever?
Hast thou forgot the peremptory
Command of Christ, *Do this in Re-
membrance of me*? Is this remem-
bring thy dearest Friend to think of
him solemnly but once or twice a
Year? Should'st thou not remember
him as often as thou hast an Oppor-
tunity?

unity? Should thy Saviour remember thee no oftner than thou dost his Death and Passion, how fearful would thy Condition be? Canst thou represent his Love too often to thy Mind and Affections? Let us this Day remember our Sins that brought him to the Cross. Art thou afraid of thinking too much of his Love, and consequently of being too religious? Art thou afraid of being too much enamoured with this Jesus? Art thou afraid that the Sight of his broken Body will break thy Heart too much? Art thou afraid that the Sight of his effused Blood will make thee pour out too many Tears, and Prayers, and Praises of his Love? Considering how dull, how dead thou art, thou hadst need come frequently to the Sacrament to have thy Affections supplied and softened with his precious Blood. Art thou afraid of renewing thy Repentance, thy Faith, thy Hope, thy Charity too often? The oftner thou dost

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dost resort to this blessed Communion, the greater will be thy Acquaintance with thy best of Friends; no Person more welcome at this Table, than the Humble and Brokenhearted; and none meet with more favourable Reception than the poor in Spirit; these our crucified Jesus prays for on the Cross, *Father forgive them.* O come let us go into the House of the Lord, and the everlasting Father will say unto us, *Be of good cheer, your Sins are forgiven you.*

A Prayer on Sunday Morning before the Communion, at home.

O Blessed and eternal Jesus, the Lover of our Souls; who art pleased best in our Love and hearty Affection to thee; and would'st have us delight our selves in the Thoughts of thee; who gavest thy self a Sacrifice for our Sins, thy Body for our Spiritual Food, thy Blood to nourish our Spirits, and to quench the Flames of Hell and Lust; who did'st
fo

to love us who were thine Enemies,
 that thou desired'st to reconcile us
 to thee, and becamest all one with
 us, that we may live the same Life,
 think the same Thoughts, love the
 same Love, and be Partakers of thy
 Resurrection and Immortality; but,
 O Lord, I am ashamed, and blush to
 lift up my Face towards thee, for
 mine Iniquities are increased o-
 ver my Head, and my Trespases are
 grown up even unto Heaven. I
 have wrought all these great Pro-
 vocations, which I have confessed
 this Week, and that in the most pro-
 voking Manner, doing evil with both
 Hands earnestly; yea, hating to be
 reformed, and casting thy Words be-
 hind me; quenching thy Spirit with-
 in me, which testifieth against me,
 to turn me from my evil Way.

Thus, O Lord, I am become out
 of Measure sinful: And since I have
 thus chosen Death, I am most wor-
 thy to take part of it. This, this, O
 Lord, is in Justice to be the Portion of
 my

132 A Week's Preparation

my Cup: To me belongs nothing but Shame and Confusion of Face eternally: But to thee, O Lord God, belongeth Mercy and Forgiveness. Though I have rebelled against thee, O remember not my Sins and Offences, but according to thy Mercy think thou upon me: And now that I am to receive this Day the blessed Sacrament of thy precious Body and Blood, O Lord, I beseech thee, let thy holy Spirit by thy Sacrament, seal unto my Soul, that by the Merits of thy Death and Passion, all my Sins are so freely and fully remitted and forgiven, that the Curse and Judgment which my Sins have deserved, may never have Power either to confound me in this Life, or to condemn me in the World which is to come. For my steadfast Faith is, that thou hast died for my Sins, and risen again for my Justification. This I believe, O Lord help my Unbelief.

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Work in me likewise, I beseech thee, an unfeigned Repentance, that I may heartily bewail my former Sins, and loath them, and servethee henceforth in Newness of Life; and let my Soul never forget the infinite Love of so sweet a Saviour; that hath laid down his Life to redeem so vile a Sinner. And grant, Lord, that having received the Seals and Pledges of my Communion with thee, thou mayest henceforth so dwell by thy Spirit in me, and I so live by Faith in thee, that I may carefully walk all the Days of my Life in Godliness and Piety towards thee, and in Christian Love and Charity towards all my Neighbours, that living in thy Fear, I may die in thy Favour, and after Death be made Partaker of eternal Life, thro' Jesus Christ my Lord and Saviour, to whom be Glory for ever, *Amen.*

Now repair unto the publick Service of the Church, and let no Pretence interrupt or take us off from any Part of Divine Service. Hav-

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Having entered into the Church with due Reverence, we may at our first kneeling down present our selves to Almighty God, in one of these or the like short Ejaculations.

LET the Words of my Mouth, and the Meditations of my Heart be now and ever acceptable in thy Sight, O Lord, my Strength, and my Redeemer, *Pf. 19. 14.*

Or,

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come, fit us for all thy Service, *Rev. 4. 8.*

Or,

O most gracious Lord God, give us Grace to make the best Use of our Time in thy House, graciously accept us all, that come hither to present our selves, our Souls and Bodies unto thee, for Jesus Christ's Sake, that vouchsafed to present himself bodily in the Temple for us, in great Love and Humility.

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Meditations upon the Holy Sacrament, for Sunday Morning before the Prayers of the Church; or after, if you have not Time before.

Kneeling say,

O H! how does this blessed Sacrament add Wings to devout Souls, and wrap them up with St. *Paul* unto the third Heaven; in an Extasy of Contemplation and Love! And what, shall my Soul now lie grovelling on the Earth, clogg'd and depress'd with worldly Thoughts with earthly and carnal Affections? No, it may not, it must not: Christ is risen, and therefore my Heart, my Spirit, that shall rise too, and seek those Things which are above: Even unto thee, O Lord, my Jesus, do I lift up my Soul: My Soul! But how shall I call it mine, seeing it is thine, thine by Purchase, thine, having bought it with thy Blood; yea, it is now thy Spouse, whom thou hast wedded to thy self by thy Spirit thro'
G Faith?

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Faith? And is not this Holy Sacrament the Marriage Feast? If so, sure then, my Jesus, I was lost in my self, till found in thee; and therefore my Soul is now, and not till now, truly mine, in being wholly thine; my Soul dwells not on earthly Symbols; but by them, as by a Ladder, it ascends and lifts up itself unto thy heavenly Riches: And thus whilst my Body feeds on consecrated Food, Oh! let my Soul be filled with thy consecrated Fulness; whilst my Body tastes their wholesome Sweetness, let my Soul be satisfied with thy saving Goodness.

O my Lord, rebuke Satan, and restrain all earthly and carnal Affections, that they do not once dare to whisper a Temptation to my Soul, a Distraction to my Thoughts, whilst I am in Communion with thee, in Prayer at thine holy Ordinance: Do thou, O Lord, rule me by thy Grace, govern me by thy Spirit, defend me by thy Power, and crown me with thy Salvation. Thou,

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Thou, Lord, the Preserver of Heaven and Earth, thou openest thy Hand, and satisfiest the Desire of every living Thing. O open now thine Hand, thy Bounty, thy Love, and satisfy the Desires of my longing Soul, which I here lift up unto thee.

Thou, Lord, givest Bread to Man from Earth; thou gavest *Manna* to *Israel* from Heaven; Give, O give thy self unto me in this Sacrament, as the true Bread, the heavenly *Manna*, the life-giving Food of thy Church. Thou, Lord, art now reigning in Heaven; O do thou now also set up thy 'Throne in my Heart; Thou art exalted in heavenly Glory, O manifest thy self in thy gracious Presence: In thy heavenly Glory, thou art the Joy of Angels and blessed Saints; in thy gracious Presence, be thou now the reviving of devout Souls, and humble Penitents. O my Love, my Joy, my Jesus, my Lord, be thou present with me in thy Sacrament, present more

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than by Inspiration; and make me present with thee, and that more than by Meditation; even lift up my Soul unto thee in a spiritual, real, and eternal Communion. Oh! the Load of my Sins, the Burden of my Flesh is so heavy, that I cannot of my self lift up my Head, how shall I then lift up my Soul? Wherefore, O my Saviour, do thou add thy Strength to my Weakness, thy supporting Grace to my fainting Spirit, and then I will run after thee, and lift up not only my Hands, but my Heart; not only my Eyes, but my Soul unto thee: For it is not indeed the Eye, or the Tongue, or the Hand, or the Knee, but the Soul, which makes the acceptable Service in Prayer and Praises unto God: 'The Devotion of the Soul, that is the very Soul of Devotion, wherefore, that I may present my self a living Sacrifice at Christ's Table, my best Part shall be my first Oblation, and therefore in the very Preparati-

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for the Sacrament. 139

on and Entrance of this sacred Solemnity, see, O see, unto thee, O Lord, do I lift up my Soul.

As soon as the Sermon is ended, fall upon your Knees, and with all Reverence, say,

A Ccept, O Lord, the Sacrifice of those my Confessions, which I have offered unto thee this Week past from my Tongue, made and moved by thee to confess unto thy Name: And heal thou all my Bones, that they may say, O Lord, who is like unto thee? I am not worthy, O Lord, I am not worthy to come into thy Presence, much less to eat at thy Table the Flesh of the sacrificed Lamb: O let the Cry of thy Son's Blood, who offers an eternal Sacrifice to thee, speak on my behalf, and speak better Things than the Blood of *Abel*: For my Sins and the *Jews* crucified thee, and where shall I, vile Wretch, appear who have put my Lord to Death, and expos'd him

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to an open Shame; where should I appear but before my Saviour, who died for them that have murdered him, who hath loved them that hated him, who is the Saviour of his Enemies, and the Advocate for Sinners, and all that I do need, and all that I can desire! 'Thus, O my God, I have confessed before thee, (in this Week) my Sins, and am guilty; and unless thou givest me Pardon, it is but just that I perish. But O Father, grant to me what I have ask'd, even tho' I deserve it not, and make me to be what thou hast commanded: Give unto me what thou hast designed for me; enable me for the Reception of thy blessed Sacrament, the Work thou hast enjoined me to, and bring me to the Place which thou hast prepared for them that love thee: That by thy Mercy, having my Infirmities covered, and my Sincerity accepted, I may at last be admitted into the Joy of my Lord, thro' the Merits of Jesus Christ,

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for the Sacrament. 141

my blessed Saviour and Redeemer,
Amen.

*Ejaculations to be used before Re-
ceiving of the Holy Sacrament.*

Kneeling say,

O Lord, what is there in Hea-
ven, or what upon Earth,
that I would have beside thee?

Even as the Hart doth thirst af-
ter the Fountain of Water, so doth
my Soul thirst after thee, O God.

My Heart is ready, O God, my
Heart is ready.

Thou knowest, O Lord, that I
love thee, and will bestow my Life
for thee.

O Lord, what wilt thou have
me to do!

Grant me to do what thou com-
mandest, and command what thou
wilt.

Into thy Hands, O Lord, do I
commend my Spirit.

O Light of mine Eyes.

O my secure Refuge.

142 A Week's Preparation

O Life of my Soul, my Maker,
my Redeemer, and my Preserver.

O Joy of my Soul, when shall I
love thee with all my Heart, and
with all my Might.

When shall I enjoy thee?

When shall I come, and appear
before the Face of our Lord?

When shall I fully please thee.

I will not let thee go, till thou
hast blessed me, my Life, my Love,
my Desire, my Delight, my Riches,
and all my Good.

O that I could always serve thee!

O that I could perfectly obey thee!

Grant me, O my only Love, that
I may continually reverence and a-
dore thee.

O bottomless Sea of Mercy, par-
don me all my Sins and Offences.

Permit me not, O my Lord Jesus,
ever to be separated from thee.

Thou only pleatest me, and thee
only I desire.

For thy Love I utterly renounce
all other Loves.

For

for the Sacrament. 143

For thy Love, I wholly yield up
my self into thy Hands.

O all my Glory! O all my De-
light! O all my Comfort!

With thy self, comfort me, whom
nothing else can comfort or satisfy.

Blessed are they who dwell in
thy House, O Lord, they praise thee
for ever and ever.

Because one Day within thy House,
is better than a thousand without.

Holy, holy, holy, Lord God of
Sabbath, Heaven and Earth are full
of the Majesty of thy Glory.

Teach me, enlighten me, direct
me, and assist me in all Things, but
especially at this Time, that I may
do or say nothing but what is agree-
able to thy blessed Will and Pleasure.

Too late have I known thee, O
infinite Goodness.

Too late have I loved thee, O
Beauty so antient, and so new.

Thou wert within me, and I
went seeking thee abroad.

But now, that I have found thee,
tho' late, suffer not, good Lord

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that I ever leave thee, *Amen, Amen, Amen.*

A short Prayer to be said before the Receiving of the Holy Sacrament.

O Lord our God, how wonderful is the tender Love, and the loving Kindness, which thou in thy sweet Son hast bestowed upon us, miserable and wretched Sinners: No Man's Heart is able to conceive it, much less any Man's Tongue able to express it. And now (O Lord) how is it possible for me, thy poor sinful Creature, to requite the least Part of these thy manifold, great, and unspeakable Mercies; I know and confess, that it is not in the Power of any mortal Man or Angel to do it. The only Thing therefore, that thou requirest at our Hands, is to shew our selves obedient and thankful towards thee: Which 'Thing altho' I cannot sufficiently do; yet Lord, I will endeavour to perform it so far as I am able, even from the Bottom of my Heart, and
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from the very Depth of my Understanding. In Token and Signification whereof, I have at this Instant addressed my self to come to this thy holy Table, there to receive the Sacrament of the Body and Blood of thy Son Jesus Christ, according to thine Ordinance, and to offer unto thee (as my Duty is) the Sacrifice of Praise and Thanksgiving, with the rest of thy faithful Congregation. Now vouchsafe (good Lord) I humbly beseech thee, so to work in my Heart by thy Grace and holy Spirit, that I may worthily receive these heavenly Mysteries, to the reviving and refreshing of my sinful Soul, that I may purge out the old Leaven of my corrupt and wicked Nature, by hearty and unfeigned Repentance, that I may spiritually eat Christ's Flesh, and drink his Blood by a true and lively Faith, that I may effectually feed upon the Merits of his Incarnation, Passion, Resurrection, and Ascension, by Virtue of thy sweet and comfortable Promises,

146 A Week's Preparation

mises, made unto us in the Word of thy holy Gospel; finally that I may be Partaker of all the Fruits and Benefits of that most precious and perfect Sacrifice, which he in the Body of his Flesh offered up once for all upon the Cross, for the Redemption and Salvation of Mankind, that through a stedfast and constant Faith in him, it may be available as well for me as for any others, to the obtaining of free Justification and Righteousness in this World, and of eternal Felicity and Blessedness in the World to come. Grant this (O merciful Father) for the Love of thy only begotten Son of our Lord; who having conquered Death, Hell, the Devil, and all his Power, doth now live and reign in the highest Heavens; co-equal and co-eternal with thee and the Holy Ghost for ever, *Amen.*

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for the Sacrament. 147

*Ejaculations to be used before Receiving of the Holy Sacrament.
Out of the Psalms.*

HAve Mercy upon me, O God, after thy great Goodness, according to the Multitude of thy Mercies, do away my Offences.

Wash me thoroughly from my Wickedness, and cleanse me from my Sin.

For I acknowledge my Faults, and my Sin is ever before thee.

Against thee only have I sinned; and done this Evil in thy Sight, that thou mightest be justified in thy Saying, and clear when thou art judged.

Thou shalt purge me with Hyssop, and I will be clean; thou shalt wash me, and I shall be whiter than Snow.

Thou shalt make me hear of Joy and Gladness, that the Bones which thou hast broken may rejoice.

Turn thy Face from my Sins, and put out all my Misdeeds.

Make me a clean Heart, O God, and renew a right Spirit within me.

Cast

148 A Week's Preparation

Cast me not away from thy Presence, and take not thy holy Spirit from me.

O give me the Comfort of thy Help again, and establish me with thy free Spirit.

Thou shalt open my Lips, O Lord, and my Mouth shall shew forth thy Praise.

St. Matth. Lord, I am not worthy that thou shouldest come under my Roof.

I have sinned, what shall I do unto thee, O thou Preserver of Men.

I will take the Cup of Salvation, and call upon the Name of the Lord: I will pay my Vows unto him now in the Presence of all his People.

Behold, O Lord, thy beloved Son, in whom thou art well pleased.

Hearken to the Cry of his Blood, which speaketh better Things than that of *Abel*.

By his Agony and bloody Sweat, by his Cross and Passion, good Lord, deliver me.

for the Sacrament. 149

O Lamb of God, which takest away the Sins of the World, grant me thy Peace.

O Lamb of God, which takest away the Sins of the World, have Mercy upon me.

Glory be to the Father, &c.

If you have Time while the Priest and others are communicating, read Wednesday's, Thursday's, and Friday's Meditations.

Immediately before Receiving.

I Come, Lord Jesus, I come: O take me to thee, for thou lovest me, and hast prepared a Table for me in the Seat of Love.

O holy Jesus, I behold thee stretched upon the Cross, with thy Arms spread ready to receive and embrace all Mankind into thy Bosom.

O blessed Jesus, let the Blood that ran from thy blessed Heart, wash my Soul from all Sin and Iniquity, and purchase me thy heavenly Grace and Benediction.

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150 A Week's Preparation

O Lamb of God, thou hast said, that he that eateth thy Flesh, and drinketh thy Blood, hath eternal Life.

Behold thy Servant, O Lord; be it unto me according to thy Word.

Lord I am not worthy thou shouldst come under my Roof; but speak the Word, Lord, and thy Servant shall be whole.

After Receiving of the Bread, pray,

Blessed be the Name of my gracious and blessed Saviour Jesus, for giving me thy precious Body to be the Food of my Soul; (and grant that what thou hast given me for Remission of my Sins, may not by my Fault become the Increase of them;) and now, O God, I humbly present to thee my Body and Soul; Do thou make them fit for thy Service; thae as I have given my Members to Sin and to Uncleaness, so I may henceforth walk in Righteousness and Holiness before thee, all the Days of my Life, *Amen, Amen.*

Before

for the Sacrament. 151

Before Receiving of the Cup.

I Will receive the Cup of Salvation, and call upon the Name of the Lord.

O let this Blood of thine purge my Conscience from dead Works to serve the living God.

Lord, if thou wilt thou canst make me clean: O touch me, and say, I will, be thou clean.

After receiving of the holy Cup, pray.

IT is finished: Blessed be the Name of our gracious God; Blessing, Glory, Praise, and Honour, Love and Obedience, Dominion, and Thanksgiving be to him that sitteth on the Throne, and to the Lamb for ever and ever.

O God, pour down thy Graces upon us, direct our Steps in thy Ways, strengthen us in thy Fear, confirm us in thy Love, and give us at last the Inheritance of thy Children, *Amen.*

Lord, now lettest thou thy Servant depart in Peace according to thy Word. For

152 A Week's Preparation

For mine Eyes have seen thy
Salvation.

Which thou hast prepared before
the Face of all People.

To be a Light to lighten the Gen-
tiles, and to be the Glory of thy
People *Israel*.

Glory be to the Father, &c.

As it was in the Beginning, &c.

*Ejaculations after Receiving of the
Holy Sacrament.*

Out of the Psalms.

PRaise the Lord, O my Soul, and
all that is within me praise his
holy Name; Praise the Lord, O my
Soul, and forget not all his Benefits.

Which forgiveth all thy Sins, and
healeth all thine Infirmities.

Which saveth thy Life from De-
struction, and crowneth thee with
Mercy and loving Kindness.

Which satisfieth thy Mouth with
good Things, making thee young
and lusty as an *Eagle*.

The

for the Sacrament. 153

The Lord is full of Compassion and Mercy, long-suffering, and of great Goodness.

He hath not dealt with us after our Sins, nor rewarded us according to our Wickedness.

For look how high the Heaven is in Comparison of the Earth; so great is his Mercy-always towards them that fear him.

Look how wide also the East is from the West; so far hath he set our Sins from us.

Yea, like as a Father pitieth his own Children; even so is the Lord merciful unto them that fear him.

I have sworn, and am stedfastly purposed to keep thy righteous Judgments.

Ohold thou up my Goings in thy Path, that my Footsteps slip not.

O praise the Lord all his Hosts, ye Servants of his that do his Pleasure.

O speak good of the Lord all ye Works of his, in all Places of his Dominion: Praise thou the Lord,
O my Soul. Thou

152 A Week's Preparation

For mine Eyes have seen thy
Salvation.

Which thou hast prepared before
the Face of all People.

To be a Light to lighten the Gen-
tiles, and to be the Glory of thy
People *Israel*.

Glory be to the Father, &c.

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Ohold thou up my Goings in thy Path, that my Footsteps slip not.

O praise the Lord all his Hosts, ye Servants of his that do his Pleasure.

O speak good of the Lord all ye Works of his, in all Places of his Dominion: Praise thou the Lord,
O my Soul. Thou

154 A Week's Preparation

'Thou art my God, and I will thank thee! 'Thou art my God, and I will praise thee.

O give Thanks unto the Lord, for he is gracious; because his Mercy endureth for ever.

Glory be to the Father, &c.

As it was in the Beginning, &c.

A Thanksgiving after the Receiving of the Holy Sacrament.

O Lord, thou hast sealed to me the Covenant of thy Grace, made to me in and through thy Son, and assured me of the Forgiveness of my Sins, the Power of thy Grace, and the Enjoyment of thy Love upon the Conditions of Faith and Repentance, and of a new Life. O Lord, I humbly crave the daily Assistance and Help of thy Grace and heavenly Spirit, that I may not look back to *Sodom* with *Lot's* Wife, nor return with the Dog to my old Vomit, but that I may evermore remember the Covenant and Promise,

Promise, which I have now made at thy holy Table, and so labour to run forwards in the Race of true Virtue and Godliness, that at length I may win the Prize, and obtain the Reward. Grant me (O most loving and tender Father) never to forget this great Love, or cease to remember this dear Lord, but carry the Thoughts of him and it, into all my Affairs, that they may regulate and direct the Actions of my Life, to the promoting his Honour, and expressing my Acknowledgments of his Goodness: 'Thou hast made me, and fed me, and blessed me, and preserved me, and sanctified me, that I might love thee; and thou wouldst have me to love thee, that thou mayest love me for ever. O give me a Love to thee, that I may love thee as well as ever any of thy Servants loved thee; so that at last I may partake of his Glory, and enjoy the full Manifestation of his Love, thro' his Merits and Mediation in
his

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his heavenly and everlasting Kingdom, *Amen.*

Now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, thro' the Blood of the everlasting Covenant, make us perfect in every good Work to do his Will, working in us that which is well-pleasing in his Sight, through Jesus Christ; to whom be Glory for ever and ever, *Amen.*

Here rising up, and making thine humble Adoration before the Throne of Glory, say,

Hallelujah; Salvation be unto our God, and to the Lamb for ever, Amen.

Depart with a glad Heart, and a chearful Countenance.

Thanksgiving, after the Receiving of the blessed Sacrament: At Home.

O Almighty and eternal God, what worthy Praise can I give unto thee, by whose Goodness I was created, by whose Mercy I was re-deemed,

deemed, by whose Power I am preserved, and by whose Grace I hope to be glorified! And for all other thy Blessings and Benefits which I enjoy both in Soul and Body; and especially for feeding me this Day with the precious Body and Blood of Jesus Christ; I will therefore offer unto thee the Sacrifice of Praise and Thanksgiving, and always praise thy holy Name.

O Lord, I heartily repent me of all my Sins, which I have confessed to thee this Week past, and am heartily sorry, when I consider how unprofitably and wickedly I have spent my Life hitherto: I desire, O Lord, to amend what is amiss in me, I earnestly intreat thee further, that whatsoever is in me vitious, or contrary to thy blessed Will, may by Virtue of this blessed Sacrament, be rooted out of me, that my Soul may become a fit Habitation for thy holy Spirit; let it be to me the Absolution of my Sins, the Confirmation

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mation of my Faith, and the only Delight of my Soul. What shall I return unto thee for all thy Love? What shall I give unto my Lord, who hath given himself for me? I have given thee my whole Self, and now have devoted all the Powers of my Soul and Body to thy Service; and I think my self happy, O blessed Jesus, in the Choice I have made of thee for my Lord and Master. I rejoice in the Disposal I have made of my self to thy Service and Obedience, for a World I would not revoke my Consent, to be absolutely ruled and governed by thee, as long as I live. Grant, O Lord, that I may hereafter faithfully follow and serve thee, who hast at this Time so lovingly vouchsafed to come to me; and because (thro' my Infirmitie) I cannot follow thee as I would, be pleased to assist me with thy Power, and draw me after thee, that I may walk in the Strength thereof all the Days of my Life; and

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and at last be brought by thy Merits to that Place of Glory where thou dost reign, together with the Father and the blessed Spirit, for ever, *Amen.*

Behold thou art made whole, sin no more, lest a worse Thing come unto thee. *St. John 5. 14.*

Praise the Lord, O my Soul, and all that is within me praise his holy Name, *Psal. 103.*

Praise the Lord, O my Soul, and forget not all his Benefits.

Which forgiveth all thy Sins, and healeth all thy Infirmities.

Which saveth thy Life from Destruction, and crowneth thee with Mercy and loving Kindness.

Which satisfieth thy Mouth with good Things, &c.

The Peace of God which passeth all Understanding, the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me now and at the Hour of Death, Amen, Amen.

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S O M E

MEDITATIONS

To live well after *Receiving the*

HOLY SACRAMENT.

THERE ought to be a special Care of our Life after the Holy Sacrament, as well as before, and in Receiving: For tho' a Man may come conveniently prepared, yet if we be careless, and look not to our Life, after the Duty is done, we may mar all: but Faith teacheth us, that there is another Life after this, and that there shall be a general Judgment of all our Works, and that we shall receive either everlasting Glory for the Good, or everlasting Pain for the Evil; but in this our corrupt Age, Christians are found to be very weak and feeble in their Faith, and very dissolute and licentious in their Lives; because they eat not of his Divine Food; and therefore in the

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End they perish and die for Hunger, as the Prophet signified when he said, *Isa. 5. 13.* Therefore was my People carried away into Captivity, because they had no Knowledge of God, and their Nobles perished for Hunger, and the Multitudes of them died for Thirst. For this Cause hath the wise Physician, our Saviour Christ, (who hath felt the Pulse of our Weakness) ordained his most holy and divine Sacrament, and for this Purpose he hath instituted the same in Form of Meat, that the very Form, wherein he did institute it, might declare unto us the Effect it worketh; and withal the great Need our Souls have of the same. O that Men would understand by this the great Necessity they have of this Divine Sacrament: By Means of this divine Meat, the Soul is united to the Spouse; by this the Understanding is illuminated, the Memory quickened, the Will enamoured, the inward and

spiritual Taste delighted, Devotion increased, the good Motions awakened, our Weakness fortified ; and by Means of this divine Meat, we receive Strength to ascend up even to the Hill of Almighty God.

But it is a frequent and foul Fault amongst many, that so soon as the Sacrament is done, and the Duty ended in publick, they never once look after it more. They leave the Sacramental Disposition, and Devotion in the Church; there they shake Hands with it, and bring not any of it home with them. When the Sacrament is done, all is done with them, so they go from it, without any Examination at all, it is never once more thought upon. O let it be your Care to make that by after Diligence, wherein you were wanting before; also be careful and watchful to keep up, and maintain that holy and gracious Frame of Heart in thee which thou acquir'st in, and bringest from the Sacrament with thee.

thee. A Man when he finds Enlargement, and a gracious Disposition of Spirit in that holy Ordinance, should be of St. *Peter's* Mind. When, in the Mount with our Saviour in his Transfiguration, *Master, it is good being here*: It is good going to this Holy Sacrament as often as you can; Let it be your Care in holy Affections, by Degrees to come to some spiritual Height; having gotten up to more than an ordinary and common Pitch, our Care should be to keep and maintain what we have gotten at the Sacrament; to keep the sweet Meat we bring from this Banquet.

Let us presently begin to do these good Works, and perform our Vows, while our Hearts are warm with these Flames, for to Morrow he shall be less able, and perhaps less willing, and if we go not forward, we shall go backward; let us sadly reflect upon our former back-sliding, and that we have the same frail Na-

tures; and our Enemies the same Power and Policy, and greater Malice still: And if we can but pray heartily for Grace to be good, it is a great Assurance that we do sincerely desire to be good. And it is the beginning of Grace to wish earnestly for it; yea, we serve such a good Master as will be pleased, if we do what we can. Let us be doing Acts of Religion and Virtue; that will be pleasant and easy, which was thought difficult, only because we had not tried it; besides, by denying our Desires once or twice, we shall perceive how much easier and sweeter it is to deny a Lust, than to satisfy it; and by the Success of these first Attempts, we shall both give Experiment of the Grace received, and have somewhat wherewith to upbraid our Souls afterwards if we grow remiss.

When we feel our Zeal too cool, our Devotion to decay; when we find our selves less sensible of former
Sins,

Sins, and when we begin to abate of our Watchfulness and Care, we must renew our Addresses to these Mysteries: For if we receive this Sacrament crrefully and often, it is the best Means to make us persevere, and so it must never be omitted too long together.

What 'Tongue is able fully to express the Excellency of this most blessed Sacrament? Who can give worthy 'Thanks for so great a Benefit? Who will not be altogether dissolved into 'Tears, when he seeth the Almighty God united unto him? Assuredly, the more we go about to consider the Excellency and Virtues of this Sovereign Mystery, the more do we want Words to express it; and the more doth our Understanding fail us therein.

Now what Pleasure, what Sweetness, what delightful Savours of good Life doth the Soul of the just Man feel at that 'Time, when he receiveth this Divine Sacrament!

There is no other Sound heard at that Time, but only sweet Songs of the inward Man, vehement Burstings out of holy Desires, yielding of Thanks, and uttering of most pleasant Words, all tending to the Praise of our Saviour Christ, her beloved. There the devout Soul, through the Virtue of this most holy and reverend Sacrament, is altogether renewed and replenished with.

There she is recreated with Devotion, fed with Peace, fortified in Faith, confirmed in Hope, and tied fast with Bonds and Knots of Charity unto her most sweet Saviour and Redeemer, whereby she waxeth daily more fervent in Love, more strong in resisting Temptations, more prompt and ready to sustain Labour and Travel, more careful and diligent to do good Works, and more desirous often to frequent this holy Mystery. Such are thy Gifts (O sweet Saviour) such are the Works and Delights of thy Love which thou

thou art wont to communicate to thy Friends by the Means of this divine Sacrament; and thus thou dost to the End, that we, being filled with these so great and mighty Delights, should despise all other vain and deceitful Delights.

We must endeavour by after-Pains in Prayer and Humiliation, to quicken and awaken the Efficacy of the Sacrament; for this we must know, as a Point of great Use and Comfort, that Sacraments do not always work for the present, but the Efficacy may come afterwards. It is in this Case as in that, 1 *Sam.* 10. 1, 6, 9. *Samuel* anointed *Saul*, and said, *The Spirit of the Lord will come upon thee, &c.* And it was so, that when he had turned his Back to go from *Samuel*, God gave him another Heart; the Spirit of God came not upon him in the Anointing, but afterwards when he was departed from *Samuel*.

Though the Sacrament works not for the present in the Admini-

stration, yet if we be after touched with a Sense of our Unworthiness, and thereupon awaken our selves, to quicken the Ordinance to our selves, the Sacrament shall be ready afterwards to empty it self with Blessings upon our Souls, and shall prove effectual and comfortable unto us.

How hardly can we be perswaded, O Lord, to forsake the vanishing Pleasure of this Life, for thy Glory, and our own Happiness? How unwillingly should we lay down our Lives for thy Sake or the Gospel's, that can so hardly part with one beloved Sin in Obedience to come to thy holy Table? 'Thy Yoke is easy, and thy Service a perfect Freedom, and yet we count thy Sanctuary a Prison, thy Law a Trouble, and can scarce sacrifice so much Time to our Devotion, as to pay unto thee the Honour due unto thy Name.

Pardon and pity this Corruption of our Frames; and teach us while

we

we live, to delight in coming to thy holy Sacrament, for which thou madeft us, even to glorify thee; that fo whensoever this earthly 'Tabernacle fhall be diffolved, we may receive our Change with Joy; and be carried by Angels to an everlafting Inheritance.

Consider now, if there may be found in the whole World, any greater Argument of Love, than that Almighty God fhould give us his own Body for our fpiritual Food and Relief: We may read in many Hiftories, that fome Mothers have (being constrained with extreme Hunger) imbrued their Hands in the Flefh and Blood of their own little Children, to fustain themfelves with feeding upon them; and that for the great Defire they had to live; but who hath ever read, that any Mother had fed her Child that was ready to perifh and die with Hunger, with her own Flefh? Or that ſhe would be cruel to herfelf, to be pitiful to her Child? Certainly there

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was never Mother yet living upon Earth, that ever did such a Deed. But our most loving and sweet Saviour Christ, passing my Mother in Love, perceiving us to be ready to perish and die for Hunger, and seeing withal, that there was no other Way to maintain our Lives, than to give his own Life for ours, and his Flesh for ours, cometh down from Heaven, and yielding his Body to be cruelly put to Death, that thou mightest preserve and sustain thy Life with this divine Meat; let us be adorn'd with all Virtues after the receiving of the holy Sacrament, that we may inwardly be such as outwardly we seem to Men; and with Reason thou oughtest to be much more within than is perceived without, for God beholdeth us, whom we ought most highly to reverence wheresoever we are, and to walk in Purity, like Angels, in his Sight; for it is a great Providence to lay aside for the Service of God, and the Business of the Spirit, as much as we can,
(at

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(at the least twice a Day; at Morning and at Night. In the Morning fix thy good Purposes, and at Night examine thy self what thou hast done, how thou hast behaved thy self in 'Thought, Word, and Deed;) because God rewards our Minutes which are spent in his Service, with long and eternal Happiness; and the greater Portion of our 'Time we give to God, the more we treasure up for our selves, and no Man or Woman is a better Merchant than they that lay out their Time upon God, and their Money upon the Poor; for he that seeketh any thing else but God, and the Salvation of his Soul, shall find nothing but Tribulation and Sorrow: Neither can he remain long in Peace, that laboureth not to be the least, and subject to all.

Now let us forsake the Foolish, and live and go in the Way of Understanding; now that we have fed and feasted at the Lord's Table; live now no more as we were wont to do; now choose new Company
and

and new Courses; now become new Men, and go and walk in new Ways; it is the very thing that God looks for at our Hands after we have been at the Sacrament: So when we have had Fellowship with God in the Sacrament; in the Strength of that heavenly Bait, we should lift up our Feet, and go on chearfully in our Journey towards Heaven.

After thou hast been at the Sacrament, if Satan or any of his Instruments set upon thee, in any Temptation to any Evil or Sin, fence thy self with thy Sacramental Vow; say to Satan, I was lately at the Sacrament, there thou knowest what a Vow I made to God, therefore I may not do this Evil: Wouldest thou have me be forsworn before my God? Should I, that have been at God's Table, and have eaten and drank with him, should I lift up my Head against him that have taken an Oath to the contrary? Avoid Satan! I may not, I will not in any Case do it.

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When we come from the Sacrament, and not shew the Efficacy and Power of it, and do not keep our Covenants, and walk the more fruitfully and religiously after it, there follows upon it these two Evils.

1. First, God accounts such receiving no Service done to him. The Sacrament received without following, and answerable Obedience, he reputes and accounts as no Service at all to him, so long as after your receiving, and eating, and drinking at the Lord's Table, there follows no Conscience of keeping your Covenant, in yielding Obedience to his Word in your Lives; now what Comfort can we have, in our having received this holy Sacrament, if God accept it not as Service done to him?

Secondly, we take an Oath solemnly at the Lord's Table to forsake our Sins, and to walk in Obedience in the Performance of such holy Duties, and then afterwards live in our Sins still, and in the Neglect of those Duties still, we horribly

ribly pollute, and take God's Name in vain, and make our selves guilty of spiritual Perjury before God.

Are we not forsworn, if we swear to do such a thing, and do it not? And is it a light thing with us to be forsworn, and that by the Breach of an Oath and Covenant made solemnly with God? And tho' Men will, yet God will not be forsworn: Wo then to that Man that breaks Covenant with the great God of Heaven and Earth, who will not be mocked, who will not be baffled withal, who will be a swift Witness, and a severe Judge against all such as grossly take his glorious Name in vain, and so foully pollute his holy Ordinances.

God hath given every Man and Woman work enough to do, that there shall be no Room for Idleness; and yet hath so ordered the World, that there shall be Space for Devotion. He that hath the greatest Business in the World is called upon to spend more Time in Meditation, in the dressing of his Soul to come to this
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holy Sacrament. And thus a Man, who does the Duties requir'd, before, in, and after the receiving of the Sacrament, and comes to the Sacrament after that due Order, and walks after this Rule, Peace shall be upon him, and all the *Israel* of God.

O most wonderful Sacrament! what shall I say unto thee? With what Words shall I commend thee? Thou art the Life of our Souls, the Medicine for our Wounds, the Comfort in our Troubles: This is the Memory of our Lord Jesus Christ, the Testimony of his great Love, the Pledge of everlasting Felicity, and the Treasure of the Christian Life. Now, then, what Glory can be greater than this? What Gifts more precious? What Benefit of more Value? What greater Token of Love? Let all the Works of Nature keep Silence, let all the Works of Grace give Place; for this is a Work exceeding all Works, and a singular Grace above all Graces; Therefore let us
serve

serve God in coming to this holy Sacrament, even all the Days of our Life, that this Life being ended, we may live with him for ever.

Now therefore (O most divine Love) open the Eyes of thy faithful People, open them, I beseech thee, (O most divine Light) that with the bright Beams of a lively Faith, they may know thee, and dilate their Hearts that they may receive thee into them; that being instructed by thee they may seek thee, repose their Trust in thee, rest in thee, and finally, by Means of this most holy Sacrament, be united to thee, as Members to their Head, and Branches to their Vine, and enjoy the Influence of thy Grace for ever and ever, World without End. *Amen.*

A Morning Prayer on the Week-days.

O Blessed Lord, who art infinitely holy and happy in thy self, and from whom alone I derive the Possibility of being either: I prostrate my self before thee, in a humble Adoration

doration of thy abundant Goodness, and a just Confusion at my own detestable Ingratitude. Dear God! I most humbly thank thee, that it hath pleased thy Goodness, to take Care of me thy unprofitable Servant this Night past; that thou hast most safely kept me from all mine Enemies, and hast given me sweet Sleep, unto the Comfort of my Body: I most entirely beseech thee, merciful Father, to shew the like Goodness towards me this Day, in preserving my Body and Soul, that mine Enemies may have no Power over me; O teach me so to walk, that I may never discredit the Honour of my Religion, ~~nor stain the holy Robe which thou hast now put upon my~~ Soul, nor break my holy Vows which I have made at thy blessed Sacrament, and thou hast sealed: nor lose my Right of Inheritance, my Privilege of being Coheir with Jesus.

Give me a deep Contrition for my Sins past, and a hearty Detestation

tion and loathing of them, hating them worse than Death with Torments. Give me Grace intirely, presently, and for ever to forsake them; to walk with Care and Prudence, with Fear and Watchfulness this Day; and all my Days, to do all my Duty with Diligence and Charity, with Zeal and a never-fainting Spirit; to redeem the 'Time, to trust upon thy Mercies, to make use of all the Instruments of Grace to work out my Salvation with fear and trembling; that thou mayest have the Glory of pardoning all my Sins, that I may reap the Fruit of all thy Mercies, and all thy Graces; of thy Patience, and Long-suffering, even to live a holy Life here, and to reign with thee for ever in the Kingdom of thy Father; which thou, O blessed Jesus, hast purchased with thy Blood, and sealed by thy Spirit: To which blessed 'Trinity be ascribed all Praise, Honour, and Glory, now and for ever, *Amen.*

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An Evening Prayer on the Week-days.

O Eternal God, Fountain of Truth and Holiness, in whom to believe is Life eternal: Let thy Grace descend with mighty Power into my Soul, that I may make my humble Address to thy Divine Majesty, begging of thee Mercy and Protection this Night and ever. O Lord, pardon all my Sins, my light and rash Words, the Vanity and Impiety of my Thoughts, my unjust and uncharitable Actions, and whatsoever I have transgressed against thee this Day, or at any Time before. O cleanse me from my secret Sins, and cover mine known Sins with the Righteousness of thy Son Jesus Christ; remove mine Iniquities far away from thee, and be not angry with thy Servant for ever; give me a tender Conscience, a Conversation discreet and affable, modest and patient, liberal and obliging; a Body chaste and healthful, Competency of living according to my Condition,

180 **Meditations to live, &c.**

Contentedness in all Estates, a resigned Will and mortified Affections. That I may be as thou wouldest have me, and my Portion may be in the Lot of the Righteous, in the Brightness of thy Countenance, and the Glories of Eternity. Keep me, O Lord, from the destroying Angel this Night; let thy Anger never rise against me, but thy Rod gently correct my Follies; and guide me in thy Ways, and thy Staff support me in all Sufferings and Changes; preserve me from sharp Sicknes and sudden Surprizes, keep all my Senses entire till the Day of my Death, and let my Death be neither sudden, untimely, nor unprovided; and make me to serve thee in the Communion of Saints, in receiving the Sacrament, and in the Practice of all holy Virtues, in the Imitation of thy holy Life, in Humility, in Charity, in Chastity, and all the Ornaments of Grace, and that I may by Patience wait for the Coming of our Saviour Jesus, *Amen.*

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